This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

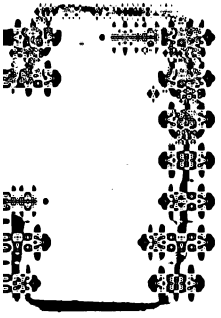
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

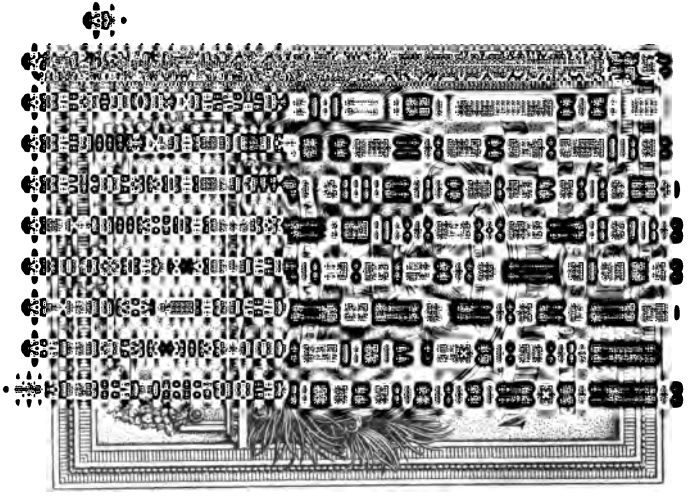
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`





BX
6955
.G46

OTHER WORKS BY THE SAME AUTHOR.

LAWS OF THE SOUL; Or, The Science of Religion and the Future Life.

BAPTISM IN A NUTSHELL.

In Preparation.

SOME MISTAKES OF EVOLUTIONISTS: With a New Theory of Evolution.

FLOWING WELLS: A Series of Plain Sermons for Plain People. (*Ready for Press.*)

Christian Science Against Itself

By Rev. M. W. Gifford, Ph. D.,

Author of "Laws of the Soul,"
"Baptism in a Nutshell," Etc.

CINCINNATI: JENNINGS & PYE
NEW YORK: EATON & MAINS

COPYRIGHT, 1902, BY
JENNINGS & PYE

027.515 F.5.
Reclass 10-13-27 M.F.F.
Ref. Christ. 7-159.

CONTENTS

Chapter		Page
I.	The Question Stated,	7
II.	Mrs. Eddy's Methods and Claims,	30
III.	Mrs. Eddy's Religious Creed,	56
IV.	Christian Science, Unchristian and Anti-christian,	78
V.	Christian Science not a Science, but Destructive of Every Known Science, even of Christian Science Itself,	121
VI.	Mrs. Eddy's Contradictions in Science and Health,	147
VII.	The Fallacy of So-called Demonstrations,	179
VIII.	Contradictions Between Christian Science Theory and Practice,	222
IX.	Christian Science is Infidelity,	256
X.	Mrs. Eddy's Sophisms,	270
XI.	Summary and Conclusion,	299

283617

Christian Science against Itself

CHAPTER I

The Question Stated

THERE probably has not sprung up in the last two thousand years a popular heresy that has so widely fastened itself in the public mind, and so seriously threatened the life of the Churches, as that recent fanatical movement known as *Christian Science.* No fanaticism, perhaps, in six thousand years, has been built on more absurd and self-contradictory tenets than this same system of so-called *Science and Health,* promulgated by one Mrs. Eddy, who lays claim to having "discovered" the secret of perpetual youth, the true elixir of life. By her system she

claims to annihilate sin, sickness, and death from the world, and prescribes a method by which mankind may be freed of all suffering, care, and anxiety, both for this life and for that which is to come. Sin, sickness, suffering, and death are "but the illusions of mortal mind," and may all be easily dispelled by the application of her principles to human life and conduct. This science, she claims, is easily demonstrable by any one who chooses to adopt her method of self-treatment, declaring that all kinds of ailments and diseases are equally and "*absolutely* under the control of mind," which in reality is the only existence in the universe.

That thousands of candid and apparently intelligent people are carried away with this new system of philosophy, there is no room for denying. That certain beneficial effects of the method of treatment employed have often been experienced, is equally clear. But that the cures are scientifically attributable to this method and

system, and not to be produced by any other system or method, is a matter that is subject to investigation; and that the assumed cures are sufficient evidence of the correctness of the views promulgated by Mrs. Eddy in the system of science and health, which she terms "Christian Science," is also a matter demanding our serious attention. If Mrs. Eddy's claims are demonstrable by any number of actual tests, covering all classes of so-called physical ailments, including both diseases and deformities, natural or otherwise, and the same results can not be produced in any other way, then the logical inference is, that her system is scientifically correct. But be it remembered that, if there is found a single instance in the whole realm of supposed diseases or deformities in which the Christian Science method is *ineffectual*, when the conditions as laid down have been fully and explicitly complied with, then her system of philosophy must be regarded as scientifically *unproved*. I do not say that it is

unprovable, but that it is at present an unproved hypothesis, and must therefore be regarded with that degree of uncertainty which all thinking people will attach to theories that have been hitherto unproved.

I have put in the category of physical ailments, *physical deformities*, including amputations; for if her theory is correct, that "matter is nothing," and that "mind has *absolute* power over all the functions of the body," it logically and necessarily follows that every deformity, natural or acquired, is amenable to the dictates of mind; since, according to her teaching, there is no reality in physical deformities, any more than in physical diseases, since there is no matter—no physical world—and both diseases and deformities are alike but mortal beliefs or errors. Doubtless Mrs. Eddy will be unable to see the force of this logic, as a woman who can contradict herself in scores of instances (as we shall show later), without being able to see the force of her own logic, will not be likely to see any force

in this point; or, if she sees it, will not be likely to admit a point which must logically let down her whole system, out of which she is amassing a large fortune. Yet the fact stands, challenging criticism; for if the theory be correct, that there is no matter in the universe, which she constantly reiterates in her book, then there is not, as she also logically claims, any material body to man. And there being no material body, and all supposed physical ailments being purely "mental concepts," her conclusion is both logical and necessary, that mind has absolute power over all imaginary ailments. These ailments must include supposed deformities as well as supposed diseases; otherwise the power of mind over supposed matter is not "absolute;" in which case her theory goes to the ground under a limitation of its applicability. Such a limitation practically disproves her fundamental proposition, which leaves her system an unproved hypothesis. There can be no middle ground between *absolute* and *limited.* If the power

of mind over matter, or supposed matter, is "absolute," then there is no condition of either, which mind can not control. If there is, then the power of mind is not "absolute." If, again, there is such a condition, where the power of mind can not affect it, then there is something to matter and a supposed material body, which is not mind, and which mind can not "absolutely" control. If this should be found to be the case on a careful investigation of the theory, then that theory falls to the ground, and its pretended or supposed cures must be accounted for on some other hypothesis than that propounded by Mrs. Eddy.

Or, again, if it can be shown that the cures effected by Christian Science methods are only such as may and have been produced repeatedly in the experience of man by other methods than those employed by the votaries of this new philosophy, then the claim that their cures "demonstrate" the correctness of their theories, also falls to the ground. For if it can be shown that

the same results may be produced by other methods which are at variance with the Christian Science methods, and which are fundamentally opposed to this new system, then their claim that their cures are due to the *correctness* of their views, is also groundless.

Or, further, if it can be shown that the theory and practice of Christian Science are directly and constantly opposed to each other, then we must conclude that there is some misunderstanding of the true import of the theories involved, or else some deception practiced by these healers on the credulity of their patients. Or should the fundamental propositions on which the theory is built be shown to be not only contradictory to *each other*, but *self-destructive* in their character, and such as make all science an impossibility, then must we reject the theories built upon them as also false, and without any rational or logical support.

To these and other questions of a similar

character the author will direct his arguments in the following pages of this book, hoping that the thoughts and arguments presented may be a means of saving some honest seekers after truth from making shipwreck of faith on the reefs of false philosophy.

Let us then inquire, first of all,

IS CHRISTIAN SCIENCE THE FIRST OR ONLY METHOD OF MIND-CURE OR MENTAL HEALING THAT HAS BEEN PRACTICED BY MAN?

No well-informed person will claim for a moment that it is. Even Mrs. Eddy does not lay claim to any such thing. She does claim to have discovered a *new method* of healing on an entirely new principle from anything that has been employed since the time of Christ and the apostles; that she performs the same kind of cures, and in the same way, as those performed by Christ and his apostles; and that the cures so performed are effected in a manner entirely

different from any other mental cures; and, further, that these cures are due to the correctness of the doctrines taught in her book, "Science and Health," and are cited by her as the infallible proof of the correctness of her theories. These cures she repeatedly calls "demonstrations of her system of philosophy" which she names *Christian Science.*

If her method of mental or metaphysical healing, as taught by her, is not the only method practiced by man, then what other methods have been employed, or are *still* employed? With what success have these other methods been employed in healing disease? To these questions we can give but a passing notice in the present connection as we shall have occasion to present the matter in another chapter. We therefore consider them in a very general way at this point, that the reader may be prepared for the arguments and facts that are to follow.

Faith-healing is a method of curing dis-

ease that has been employed to a greater or less extent for centuries by both Catholics and Protestants, and in various countries; and there are still many establishments sustained for this express purpose of curing the sick. A great many remarkable cures have been claimed and published by the managers of these institutions, cures quite as startling and remarkable as any that are claimed by Christian Scientists. There is just as good reason for believing them to be genuine cures as any that are performed by their methods. Even the most ardent of them will hardly deny this fact, though they claim superiority for their method.

Hypnotism and mesmerism have also effected many cures of a like character, and no one can say that, in some instances, the cures have not been genuine or lasting. Spiritualists, Mormons, and many others, have claimed miraculous cures by laying on of hands, or other methods without the use of drugs or medicines; and in some instances they seem to have produced quite remark-

able results. Others going about the country independently of any Church or society, have professed to cure all kinds of diseases by their touch or word. No person who reads the papers can be ignorant of these facts. And in many instances they have astonished the public with the cures they have apparently wrought by these means. People have gone to them in carriages or on crutches, unable to help themselves, and have come away leaving their crutches or canes behind them as mementos of the cures. How far or how long they have gone without these, we shall not say at present; but we venture that it is quite as long as many of those who have claimed to be healed by Christian Science. We chance to know many who have professed to be healed by this last method, who have discovered in a few weeks that they have been laboring under an awful delusion, and soon fell into the undertaker's hands. But more of this later.

Holy shrines, and sacred waters, and

miraculous grottoes, are made the causes of many wonderful cures to the faithful, who make pilgrimages to these holy places. Of this kind may be mentioned Knock Chapel, in Ireland, and the Lourdes Grotto in France. Others of the kind may be found in Montreal, Can., and in New Orleans, La. To these places hundreds of thousands resort to be healed of diseases that medical treatment has failed to help, and many remarkable cures are reported at these places.

In none of these methods of mental healing is the patient required to deny the existence of his material body or the reality of sickness and disease, and repudiate his senses and his consciousness except in Christian Science. This system alone requires him to ignore his reason, sensation, and all rational thought, and base his cure on the repudiation of all that commends itself to reason and common sense. It is a system that stands on *a constant denial of all that every rational mind must and does believe.* We except not even the votaries of

the system itself; for every one of them believes in the reality of the body, and accepts the evidence of the physical senses, as we shall prove before we get through with these chapters. If the reader will follow us to the close of these pages, we will satisfy him that there is not one of them, *not excepting even Mrs. Eddy herself*, but believes fully in the reality of the body and material things, notwithstanding their constant denial of them in theory.

Let not the reader suppose, then, for a moment, that Mrs. Eddy was the first to practice mind-cure, or *metaphysical healing*, as she designates her system. She is the only one, or rather, I may say, the first one, to base mental therapeutics on an irrational basis; the first one to require the patient to reject all rational thought, and declare irrational and unthinkable things to be truth.

Since it is evident, then, that mind-cure has been practiced for centuries, and by persons of different ideas and methods, as Mrs. Eddy herself admits, we will turn for

a little while to the consideration of the *rationale* of the treatment as performed by all of these systems and methods. For generations the most learned and widely-experienced psychologists, both in Europe and America, have given the subject careful and scientific investigation; not, indeed, after the method of Mrs. Eddy, whose only method is to conceive an idea, and then declare that that is infallible truth, because she says so, and God gave it to her, and man must accept it alone as truth (although it requires him to throw away his reason and common sense in doing so), but by carefully examining facts as facts, according to the inductive method, and then drawing conclusions from the results of these examinations and experiments; not with a set of chimerical ideas which are declared to be "nothing," but with real facts, governed by laws. This is the only true *scientific* method. What Mrs. Eddy calls "Science," is pure dogma, as we shall show later. The facts, then, regarding mind-cures, as the conclu-

sions of a long series of scientific experiments, may be summarized as follows:

First. There is a certain recuperative force inherent in all organic bodies, by which nature repairs injuries and waste, and overcomes the tendency to disease. Without this recuperative force, it would be impossible for the system to restore the equilibrium of health and vitality after having been emaciated by disease or exhausting labor. We speak of *rest* recuperating the system. This is not strictly correct. In rest there is simply a cessation of wear and tear, during which time the recuperative forces of nature repair the waste, and build up the tissue. It is not claimed that drugs and medicines themselves cure disease; they merely aid nature in putting her recuperative forces to work.

Second. There is a subtle power of mind over the body, often affecting functional or organic action, and either aiding the recuperative forces of nature, or retarding them, and thus tending to either health or disease.

Third. Certain abnormal conditions of mind—such as fear, anger, hatred, grief, disappointment, etc.—often produce an abnormal condition of the body. That is, the abnormal condition of mind, through its influence over matter, interferes with the normal functions of the bodily organs. People may as truly die of grief, disappointment, homesickness, or fear, as of the smallpox or consumption. These are facts which none can deny.

Fourth. This abnormal condition we call disease. Disease is not always a *thing*, but is often merely a condition. Where the disease is in the form of an infection, or caused by the existence of certain microbes or bacilli in the system, it might then, with some degree of propriety be called a thing. But where the disease is merely in the form of a functional derangement, caused by some abnormal and disturbing condition of mind, it may then be spoken of more correctly as a *condition.*

Fifth. Where the disease is merely an

abnormal condition of the functions of the body, resulting from some abnormal condition of mind, it will be seen that medicines will have less curative effect upon it than has a restoration to a normal and comfortable state of mind. To illustrate: Suppose a person to be suffering from a disappointment in love. This abnormal condition of grief resulting from it will disturb the healthy and normal condition of the body, and often send the victim into a decline. All the drugs in the world would probably fail to restore the sufferer to a healthy condition while the sorrow continued. But let the recreant lover return and seek reconciliation and renewal of the old affection; or let something come in to convince the sorrowing one that the object of the ill-requited love was unworthy, and the old love is cast aside, so that the grief is gone, and a new love takes the place of the old; how quickly the physical system will respond to the new and normal condition of mind! Here the disease, being merely a condition corresponding to the con-

dition of mind, readily responds to the restoration of a normal condition of mind, and by the recuperative forces of nature alone. This is simply an illustration of numberless cases of diseases of mental origin, any of which may yield, perhaps, more readily to *mental* than to medical treatment.

Sixth. The *rationale* of this method of curing disease is, that the normal mental state, which has interfered with the normal functions of the body, no longer existing (having been removed by some mental process), nature, being left to exercise without interruption her recuperative force, soon restores the body to a normal or healthy condition.

Seventh. It is an established fact that will-power also greatly aids nature in her effort to overcome abnormal and defective conditions of the body. Anything, therefore, that will strengthen the will to rise above physical ailments, tends to increase the power of mind to overcome and cure disease. Whatever begets faith in the patient increases the will-power. Herein is the secret of the success

of Christian Science undoubtedly; for the first thing required in the patient is to declare that he is not sick, he is well. Now, Mrs. Eddy disclaims that faith has anything to do with it. But herein she either fails to notice that the surest way to rouse the will to its highest possible limit is for a person to be made to believe that there is *nothing the matter* with him; for, having grasped that idea, he is ready for the highest effort of the *will*, to demonstrate that he is well; or else she, seeing this fact, realizes the result of such knowledge upon her patients in weakening their faith in her exclusive system; and so "the hope of her gains would be lost." It is therefore necessary that her followers should be blinded to these established facts concerning the influence of will-power over the body.

Eighth. Whatever, therefore, can restore the mind to a perfectly normal condition (a condition of faith, hope, and love), and hold it there, becomes a means of cure for those diseases which result from an abnormal condition of mind.

Ninth. The secret of all mind-cure is the use of means that will restore the mind from an abnormal to a normal condition, when nature by her recuperative forces will restore a normal and healthy action to the organs of the body. By a normal condition is meant, not only a condition of faith, hope, and love, but that cheerful, contented, and happy frame of mind which is the natural result of such qualities or graces of spirit, and puts an end to worry and melancholy moods or feelings.

Tenth. Any method by which the mind can be brought to a normal condition, and kept there, may, and will, effect the same kind of cures, regardless of the character of the operator, the correctness of his views, or the degree of his scientific knowledge.

Eleventh. It therefore follows that the cures effected by Christian Science treatment are not in any sense evidence of the correctness of the theories taught by Mrs. Eddy; nor have her theories anything to do with the cures, any further than they serve to restore the mind to a normal condition, and

strengthen the will to help nature in her work of recuperation of the body.

All mental cures are restricted to the classes of diseases which are caused by some abnormal condition of mind, or which the recuperative forces of nature can, and will, restore by the aid of the normal condition of mind and the exercise of the will-power.

Be it observed that many actual diseases—as measles, scarlet-fever, smallpox, and some kinds of fevers—run a natural course, and often terminate in health without medicine or drugs, simply by proper care and diet, allowing nature full play in the exercise of her recuperative and restorative powers. Cures in such cases as these by mental processes can not be accepted as evidence of anything supernatural or extraordinary. Thousands of such cases have terminated naturally in health, without either medical or mental treatment, but simply with proper care and attention to sanitary rules; and often even without much sanitation. In all cases of cancer, scrofula, tuberculosis, deformity, curv-

ature of the spine, loss of limbs, blindness, deafness, and such like difficulties, Christian Science, and all other systems of mental healing, are utterly powerless to cure. That there are times when some appearance of improvement is noticeable is undoubtedly the case. But these are seen just the same, whether the patient is treated with Christian Science or not. That certain quieting effects of such treatment are sometimes experienced is doubtless also true. But these have been, and can be, produced without Christian Science at all.

This law of limitation applies equally to all kinds of mental healing practiced since apostolic times, including Christian Science, faith-curing, mesmerism or hypnotism, magnetic healing by manipulation, charms, etc. Not one of these has ever restored a lost limb, or straightened a curved spine or a club-foot, by *any mental process whatever.* This practically reduces all these systems to the same category of natural phenomena, and places them all on the same common level.

Christian Science, therefore, from the accumulated evidence of a wide range of scientific experiments in the art of mind-cure, can not prove anything regarding the correctness of their theories by the cures they have effected by their treatment, since all that it can do can be accomplished by perfectly natural and scientific methods. We must look, then, for proof of Mrs. Eddy's theories elsewhere than in her curing of disease. We shall, therefore, turn to the examination of her theories themselves, to see whether they will be found to be in any sense *Christian* and *scientific*.

NOTE.—For further consideration of the subject of healing we refer the reader to the chapter on "The Fallacy of So-called Demonstrations."

CHAPTER II

Mrs. Eddy's Methods and Claims

BEFORE entering upon the discussion of her theory in detail, it may be well to consider for a brief space the claims of Mrs. Eddy as the founder of Christian Science, and the methods she employs in setting forth the theories of this so-called "Divine Science," of which she is the "sole originator and proprietor." These words are not used in any sarcastic or frivolous sense, but as setting forth the true relation of Mrs. Eddy to the system of which she claims to be the author, and of which, by the copyrighting of her book, she makes herself the sole proprietress, and which she claims it would be theft for others to take illegally and appropriate to their own advantage (p. 6).

In a book written under the title of "Sci-

ence," we might justly expect to find some scientific *method* of investigation of the subjects under discussion. But we look in vain for any method based on the recognition of certain fixed laws in the universe, and operating in the field of investigation covered by the discussion. Her method certainly is not the method used in the physical sciences, inductive or deductive; for, denying the reality of the existence of matter, she must of necessity deny all physics, which she does, and repudiate "so-called physical laws." Neither is it a *psychological* method, for she ignores the evidence of consciousness to all the perceptions of sense; and this denial of the evidence of sense is the first condition necessary to the securing of the benefits of her system of mental healing. Repudiating the facts of consciousness, there is no ground for a psychology, as there is no possibility of observing the laws of mind and its operations except through consciousness. Consciousness is the "I know" of everything. She calls her system a psychology; yet it is a psychology with-

out a *method.* She does not apply to her reasoning the *inductive* method; for she neither examines scientifically particular cases, nor does her system allow of such an examination; for it rejects all the perceptions of sense and the supposed facts of consciousness. Doing this, she leaves no ground whatever for the examination of particular phenomena; for if what you see, hear, feel, taste, and smell, and know in consciousness, are all illusions of mortal mind, there are no data left on which an examination of facts can be made. She does not apply the *intuitive* nor the *consciential method,* for her system requires one to repudiate all sensation and consciousness of bodily existence and material things; and, that being done, there is no reliance to be put upon intuition and introspection.

She does, indeed, talk about "demonstration" of her theories, and cites several instances to prove the healing power of her art. But she overlooks the fact that these very cases which she quotes in proof of her theory, if true at all, *disprove* her whole theory, while

it seems to prove a certain healing power; for, either she *knew* these cases to be real cases of healing, or she did not. If she does *not* know them to be real cases of healing, then they are of no value in demonstrating her claims; and if she *does* know them to be real cases, she knows it through sensation and consciousness; that is, she is sure of it because she *knows* she *saw* them. Therefore these, being real cases of healing, make her *seeing* and *knowing* of the facts a reality. And this, again, knocks out the whole foundation of her system, which is, that *seeing* and *knowing* are not realities, but errors of mortal mind.

What, then, is the method of Mrs. Eddy's "Science?" It is not a method of investigation at all, but consists in *simple assertion*—pure dogma. It is, then, purely the Dogmatic Method. She asserts; and that is to be the end of it with all her pupils, however irrational or absurd the proposition. But she repudiates dogma, and therefore she repudiates her own method!

We do not, however, ask the reader to accept any statement we are about to make on our simple assertion of the fact. We have carefully read and closely watched through the entire work on "Science and Health" for a single case in which she has tried to prove her doctrines on any recognized scientific method, but have failed to find one instance. The whole system rests on the simple assertion of things as facts,—*dogma and nothing more.* She continually talks of her theories as susceptible of demonstration; and yet not in a single instance does she demonstrate her propositions in a scientific and rational way, so as to subject them to scientific criticism. And if we were to apply the tests of scientific criticism to her so-called demonstrations, she would meet these criticisms by dogmatically asserting that all our so-called science is false and nothing but mortal errors. What else could she say, consistently with her creed as she lays it down in her book? We ask the reader's careful and thoughtful consid-

eration of this fact, as we can not deal with Mrs. Eddy as we would deal with any reputed or acknowledged scientist. Be it remembered that Mrs. Eddy repudiates all the natural or physical sciences, and does so without any logical proof against them whatever, but wipes them out by her own imperious dogmatic assertion. This is the logical and necessary sequence of her primary principle that "matter is nothing." Of course, if matter is nothing, then material science is nothing also. There can not be a science that deals with *nothing*. Therefore her assumption that matter and material science are both nothing, places her at once behind

A BARRICADE OF DOGMA

which no amount of reasoning or evidence can penetrate. Her very position renders her, so far as logical reasoning is concerned, unassailable. Assuming that "matter is nothing," no argument based on the supposed laws or phenomena of matter will

count for anything. Yet this dogmatic assumption and assertion she designates as "Science." She designates "the tangled barbarisms of learning" as "mere dogma" (p. 91), and yet every proposition in her whole theory is pure dogma, nothing more.

To illustrate this fact and show that we are not misrepresenting Mrs. Eddy, we call the reader's attention to the following instances of her dogmatic assertion. On page 42 she says: "Medicine is not a science, but a bundle of speculative human theories." Then she attempts to prove this dogmatic assertion by another, equally without proof: "The prescription which succeeds in one instance fails in another; *and this is owing to the different mental states of the patient.*" Thus she proves dogma by dogma, which is equivalent to saying, "I say this is so, and it is so because I say it is so." This is precisely her method through the entire book; and this method she calls "Science." A science that recognizes no laws as its base, and no method but bare assertion, ought

hardly to commend itself to the common sense of intelligent people. Yet the strangest thing in her theory is, that she requires her pupils, at the threshold of her science, to repudiate their common sense, and ignore all the sources by which we are able to acquire knowledge, and go on in this science by continually denying all that commends itself to the intelligence of a rational being, walking blindly and by an irrational credulity in her dogmatic assertions, which are not only unproved, but incapable of *being proved*, according to the hypotheses laid down in her own system. But of this we will treat later.

To show further her dogmatic method, we quote her words found on page 44: "The hosts of Æsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are one." Here are two assertions which rest purely on dogma, which she condemns: First, that "the hosts of Æsculapius [the medical profession] are flooding the world

with diseases;" and second, that "the human mind and body are one." Neither of these statements is backed up by any proof, other than a series of assertions equally dogmatic and without proof. Throughout the entire book we have been unable to find the slightest evidence that the mind and body are one, which could be considered worthy of the name of a scientific proof. This is equally true of all her fundamental propositions, as well as of her "reasoning" in support of them. For this reason we claim that Mrs. Eddy's theory is not entitled to the name of science at all, but rather belongs to the realm of philosophy. As a system of philosophy it might be justly classed in the category of philosophical systems, as many of those systems, while they afford an opportunity for speculative thought, and so relieve pent-up brains of surplus imaginations, are nevertheless not regarded as worthy of the name of science.

Another instance of dogma may be found on page 54: "Unless muscles are self-

acting at all times, they are never so,—never capable of acting contrary to mental direction." Does she prove this by any scientific evidence? Not at all. As usual, the assertion is sustained by other assertions equally without proof, or by a series of questions that are calculated to delude the readers who may not discern between argument and sophistry.

On page 168 we find another sample of dogma: "The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel." What authority has Mrs. Eddy for the assertion that this "is the *new tongue* referred to in the last chapter of Mark?" Nothing whatever, save the assumption that she is *inspired*,—has a revelation from God to open to the world this new light, which she designates as "Truth."

Her dogmatic method appears again on page 166: "Matter and mind are antagonistic, and both have not place and power."

This, as usual, is backed up by no proof, and yet the rational sense of mankind tells us that there are both mind and matter, and every Christian Scientist in the world recognizes the fact in practical life, notwithstanding her theory contradicts the fact. Of this we will treat in the proper place.

Again, on page 170, she asserts that "Natural Science, as it is commonly called, is not really natural or scientific, because it is deduced from the evidence of the physical senses." So all the natural sciences are annihilated by one fell sweep of her pen, and with a single dogmatic statement. There is not, in the whole of "Science and Health," a single proof of this assertion so often reiterated in this work, which she fain would have us accept as "Divine Science." And then, after annihilating all matter and natural science by her dogmas, and declaring the five senses "five mortal Beliefs" (p. 484), she has the boldness to turn round and tell us that "Ideas are tangible and real" things (p. 175). What is the meaning

of the word "tangible?" Perceptible by the touch. Now, after telling us that, when we place our hand on a hard substance and experience a sensation of hardness, which we call a property of matter, we must reject the evidence of our consciousness to sensation as a mortal lie, and say, "There is no matter, there is no sense of touch;" therefore, there being no sense of touch, and nothing to touch, *tangible* is a delusive word; there is no such thing as "tangible," —she turns around and tells us "*ideas* are tangible and real." What a stretch of reason it must require to enable one to declare and believe that a granite bowlder striking him on the head is an illusion of mortal mind; that *feeling* is a false sense; and that the idea that such is the case is a "tangible and real" thing, but the bowlder is not! And yet an idea is something that we never *saw*, never *felt*, never *tasted*, never *smelt*, and never *heard;* still we are to believe it to be a tangible thing. But, she says, it is "tangible and real to immortal

consciousness." Now we submit it to reason, whether, if we can not trust the consciousness of "mortal mind," we can assert anything positively of "immortal mind." There is only one kind of consciousness of which we are *conscious*, and there is nothing in that consciousness that tells us whether it is mortal or immortal. All that consciousness attests to, is present conditions of being and recollections of past experiences. To declare this to be immortal consciousness, is to indulge in simple dogma, and in support of it Mrs. Eddy furnishes no proof whatever but her repeated "dogmas."

How strange it is that people will consent to throw away their reason as well as the evidence of their senses, and, against their consciousness, accept it as truth, that "mind, supposed to exist in matter, or beneath a skull bone, is a myth, a misconceived sense, and false statement" (p. 177)! And this is the kind of "truth that is to cast out error" (p. 177).

Having thus far considered Mrs. Eddy's

scientific method, or rather her philosophic method, of presenting what she is pleased to call "Truth," we leave this part of our subject for the present, and take up for a few moments

HER PRETENSIONS TO INFALLIBILITY.

One would hardly think it possible that one who has had so much to say against the dogmas of science and religion would herself lay claim to the *dogma* of *infallibility*. Yet such is the case in substance in Mrs. Eddy's claims to being the founder and only reliable authority as an exponent of "Divine Science," as she terms her philosophy.

That I may not be thought unfair in my representations of the author of "Science and Health," I will quote again from her own words, that the reader may fully understand her amazing pretensions.

On page 2 of "Science and Health" she tells us how she received this new light or truth, which she "named Christian Science." She says: "Whence came to me this heav-

enly conviction—a conviction in antagonism with the physical senses?"—the conviction of "the false consciousness that life inheres in the body." "The Divine Spirit testifying through Christian Science *unfolded to me* the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of *all material things.*" That she claims her doctrine to be a *revelation* is evident from the following words found in the next paragraph: "My conclusions were reached by allowing the evidence of this *revelation* to multiply," etc. So, then, she claims her philosophy to be a "revelation" from God. Now, the reader's attention is called to the fact that this is precisely what Mohammed claimed for his religion and the Koran, or Mohammedan Bible. It is just what the notorious Joe Smith claimed for the romance written by Solomon Spaulding, and which he secured from the publishing-house where it had been deposited before Mr. Spaulding's death, and converted it into the

Mormon Bible. It is precisely what Emanuel Swedenborg claimed for the visionary fancies which he incorporated in his "True Christian Religion." It is what Prince Michael, of recent notoriety in Detroit, claimed for the famous "Flying Roll." It is what Mrs. White, of Adventist fame, has claimed for all her "visions and revelations," out of which she has accumulated so much notoriety and wealth.

Now let us ask,

DID THE SPIRIT OF GOD INSPIRE

all these divers and contrary documents, and institute all these systems? Even Mrs. Eddy would hardly claim that the Holy Spirit was the author of all these systems. Then, which one of them is to be received as truth, when every one of these founders lays claim, with Mrs. Eddy, to direct inspiration from heaven for their words and actions? And each one has, at least, quite as good reasons for the claim as the author of "Science and Health." Yea, much better

reasons for it; none of them requires mankind to repudiate their rational intelligence, and accept a theory that does violence to reason, consciousness, and every rational conception of being; yea, and to every rational method of scientific investigation. Christian Science alone does this.

Like all other modern prophets, Mrs. Eddy lays claim to infallibility (p. 4). In fact this is necessary to make good her pretensions to inspiration. We can hardly charge mistakes, errors, or contradictions to the Holy Spirit. With all these claimants to inspiration, it is necessary to establish this claim in the minds of their votaries, in order to hold a grip on their reason and conscience, as well as on their pocketbooks. If that grip should be lost, all would be lost to these traffickers in the credulity of man. There is a slight difference, however, between Mrs. Eddy and Mohammed, Joseph Smith, and Mrs. White. Whenever they found themselves in a corner, and their writings needed changing, they always had

a *special revelation* ready to bridge over the difficulty. With Mrs. Eddy it is different. She either does not discover the contradictions and discrepancies in her arguments and theories, or else she assumes that her readers will not, and goes right on with her arguments as if it never entered her mind that any one would ever notice such trifling discrepancies. And why should she, since the first thing that is necessary to become a Christian Scientist is to throw away one's reason, and accept her statements without question? Whatever contradictions might *appear* to exist, must of course be attributed to "the errors of mortal mind;" and so she troubles not herself to find a new revelation. All her disciples receive the initiatory training in the repudiation of the evidences of the senses, mortal consciousness, and mortal reason. They are then prepared to accept any theory, however absurd or self-contradictory, and go on "demonstrating," as they call it, which is, in reality, nothing more nor less than the persistent denial of

the "evidence of the senses" and the facts of consciousness. This consciousness she terms "mortal consciousness," as distinguished from "immortal consciousness." Yet this distinction neither she nor any one else has ever demonstrated by any scientific method. Like all her other fundamentals, it is pure *dogma*, and is accepted by her followers without question. To question would be to yield to "mortal mind."

IS IT ANY WONDER

then, that her votaries can see no contradictions in her theories, when to think and reason would be to turn away from the truth? But to all who are not yet past the point of rational thinking we call attention to an important discrepancy in Mrs. Eddy's claims. Please take notice that, four times over in the first four pages of the first chapter of "Science and Health," she claims that her system of Christian Science came to her as a revelation from God. Please notice this word *revelation*, for, after repeating it

over and over, she turns around almost with the same breath, and in the same pages, and claims it as her "discovery."

Now, let us examine a few passages in which she claims it as her *own discovery.* On page 8 of the Preface she says: "Since the author's *discovery* of the adaptation of truth to the treatment of disease," etc., on page 9 (Preface) she speaks of "the degrees by which she came at length to the *solution* of the stupendous life problem," etc. Mark carefully her words on page 12 of the Preface; she says she "closed her college, October 29, 1889, in the height of its prosperity, with a deeplying conviction that the next two years of her life should be given to the preparation of the revision in 1891 of "Science and Health." *

*An "Exposé of Eddyism" appeared in the May number of *The Arena*, 1899, in which the real cause why Mrs. Eddy closed her college and left Boston at that time and took up the *belief* of her abode in Concord instead, seems to be accounted for, in mortal mind, in the following paragraph from that article:

"In 1889, Mrs. Eddy ostensibly gave up her college, and retired to Concord, N. H., at the very period when a Massachusetts district attorney was looking for evidence of that institution's illegally conferring degrees, of which there were thousands, punishable with a fine of five hundred dollars for each offense. Is this the reason that for ten years Mrs. Eddy has not visited Boston on a week-day, when she would be subject to arrest?"

Let the reader answer this question for himself.

Now, candid reader, if this new theory was her own "discovery," as she claims so often in her book, how does it come to be a revelation from God? We hardly hear one of the old prophets calling his prophetic announcements his "discovery." How funny it would sound to hear Isaiah or Malachi or John speaking of his "discoveries" in the mysteries of God! Then, again, if this new theory and system was a revelation from God, and she believed that, how did she come to get this "deeplying conviction" that the next two years of her life should be given to the preparation of the "revision" of "Science and Health?" Is it not evident that she "discovered" the need of such a revision? And if so, were there not errors and defects that needed alteration? If she found errors in her system needing correction then, *why may there not be errors still* that need correction? Does she acknowledge such need, or intimate that she may not, even yet, have attained *absolute perfection* in her ideas of truth? Not at all; but rather claims to be beyond im-

provement and above criticism. Why does she do this? For the same reason that Mrs. White and others of the same class claim infallibility in *their* revelations—that she may hold the monoply of the trade in Christian Science literature. Let us notice how carefully she guards the financial side of her scheme of philosophy. First, her claim to a revelation is practically a claim to infallibility; since, if it was a revelation from God, it must be perfect and infallible, or it is not of God. But her claim does not stop here. After telling us that she had it as a "revelation" from the Holy Spirit, and that it was also her own "discovery," she goes to work to revise it in order to make it taking; and then copyrights it in order that she may have the monopoly *of the trade it will create.*

Now let us ask what right she has to copyright a "revelation" from God to the world, and make the world pay two or three prices for the only book that contains that message? Is that much like the old prophets and apostles, who laid down their lives that the world

might have the Word of Life? Evidently she did think it was her own "discovery," or else she has a little of the spirit that actuated Simon Magus, who desired miraculous power that he might speculate in working miracles. Where is the difference between his case and that of one who now claims to have a mission to liberate the world from the awful thraldom of "sin, sickness, and error," and who, having received her message from God, goes out and *copyrights* it, that none may get the knowledge without paying her a twofold price for it, looking at it from a commercial standpoint? Is not this transaction somewhat like that of Judas, who wanted to speculate in the Lord of Glory, and sold him for thirty pieces of silver?

To make herself doubly secure in this unrighteous monopoly of her "Divine Science," she must again parade her infallibility. On page 6 she says: "Is there more than one school of Christian Science? Christian Science is indivisible. There can, therefore, be *but one method* in its teaching. Those who de-

part from this method forfeit their claims to belong to this school, and become simply the adherents of the Socratic, Platonic, etc. . . . From the Infinite One in Christian Science cometh one Principle and its idea; and with this one Principle come Spiritual rules and their demonstration, which, like the great Giver, are the same yesterday, to-day, and forever. . . . Any theory of Christian Science which *departs from what has already been stated*, and proved to be true, affords no foundation whereupon to establish a genuine school of this Science. Also, if this new school claims to be Christian Science, and yet uses another author's *discoveries*, without giving that author proper credit, it inculcates a breach of that Divine commandment in the Hebrew Decalogue, Thou shalt not steal."

Really, how strongly this all smacks of the tone of the patent-medicine venders: "Take none without the trademark, or facsimile of the manufacturers," etc. But aside from this little piece of shrewdness to protect herself in the monopoly of her book, there is another

feature to the matter which is of grave importance in breaking down her theories. If she believes, as she asks others to believe, that "matter is nothing, and nothing is matter," why does she indulge in the "mortal error" of thinking she has written a book, and then spend two years in revising it; and then, fancying that there is such a thing as *money*, secure a copyright of this imaginary book, when, according to her fundamental teachings, the belief in the existence of both book and money is but an "error of mortal mind?" Either there is such a thing as a book, or there is not. If there is, then the whole theory of her book goes down; for it rests on the assertion that there is no matter in the universe; and if there is a book, it is a *material* book. If, on the other hand, there is no such thing as a book, why does she go through the form of securing a copyright on an "error of mortal mind," when the whole trend of her book is, that we must deny all the beliefs of mortal mind if we would enjoy the higher life of Truth? And why should she accuse any one

of "stealing" the ideas contained in her book, when, according to her teaching, there *is no book?* And if there were, there is no sin in stealing, for "sin is nothing but the error of mortal mind," which she affirms over and over to be the case.

CHAPTER III

Mrs. Eddy's Religious Creed

WE would naturally suppose that "Christian Science" would at least be *Christian* in its fundamentals, whatever might be its minor characteristics. Its title warrants this expectation. What else should we expect of Christian Science than that it should be *Christian*, or that it should be a system founded upon the teachings of the Bible, and with a fair show of the cardinal doctrines of Christianity? But instead of this we find, at the very outset of our investigation, that the teachings of Mrs. Eddy in "Science and Health" are neither Christian nor Biblical. A careful analysis of this book will show very clearly that while it purports to be based on the Scriptures, it is wholly subversive of every important doctrine in the Old and New Testa-

ments. Whatever may be the sincerity or candor of the author, she evidently is wholly ignorant of the first principles of the science of interpretation of the Holy Scriptures. Many Christian people are being led every day to embrace this new teaching, supposing that there is nothing in it that is opposed to the doctrines of the Bible and the teachings of Christ, and little by little are drawn off from the "fountain of living waters;" not suspecting that they are embracing the veriest idolatry that ever enticed humanity away from God.

If the reader will carefully and honestly follow the writer through these pages, and take the trouble to examine and consider the quotations from Mrs. Eddy's book, he will doubtless see the awful delusion into which the followers of this modern Antichrist are being drawn. Thousands have already made shipwreck of faith on this rock, and thousands more are on the way of doing the same. Candid reason and investigation must pronounce it a most subtle and soul-destroying heresy.

One can scarcely believe the ravages it is making in the ranks of Christian people, unless he has actually seen the evidences of the awful delusion. It would almost seem as if God had "given them over unto strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness." This may seem strong language; but if the reader will follow the author through the chapters of this book, he will no doubt conclude that the warning cry here raised is not half so strong as it needs to be.

We have already said that the teachings of Mrs. Eddy's book, "Science and Health," are wholly

SUBVERSIVE OF THE TEACHINGS

of the Old and New Testaments. Now, we do not ask the reader to take our word for this statement. All we ask is for him to go carefully with us through Mrs. Eddy's *recapitulation* of her own teachings, as she compiled it herself. We will not burden you with

all her incoherencies relating to these doctrinal points, as that would be unnecessary; but we quote all that embodies her real teachings, without the mental incumbrances attached. They neither elucidate nor explain, but simply obscure and bewilder. There is no finite being in heaven above, nor in the earth beneath, nor in the waters under the earth, that could understand what she *does mean* by all her statements. No lunatic ever uttered more incoherent babblings than are collected together in her book, as any rational being will see who reads it, using the reason that God has given in considering it. But, lest our judgment should be considered harsh, we will ask the reader to join with us in a short examination of her creed as she states it herself. Remember, a person's creed is what he believes. Like most impostors who are seeking to make gain out of the credulity of mankind, she denounces doctrines and creeds, either willfully or ignorantly pretending to the listener that she has no creed (p. 492). If you will take notice you will

see that, invariably, those who denounce creeds have the most narrow and bigoted creeds in the world. Any person who believes anything and teaches anything has a *doctrine* and a *creed.* Any teacher of philosophy or religion who denounces creeds is either an ignoramus or a knave. No one can believe anything without having a *belief* and a *creed.* Let us now examine

MRS. EDDY'S CREED.

We quote from the 144th edition, beginning on the 461st page, chapter on "Recapitulation." This chapter is a recapitulation of the doctrines contained in her book, and is arranged in the form of questions and answers. Though she has not numbered these questions in her book, I will do so here.

"*Question 1.* What is God?

"God is Divine Principle, Supreme, incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

"*Question 2.* Are these terms synonymous?

"They are. They refer to one God, and nothing else.

"*Question 3.* Is there more than one Principle?

"There is not. Principle is Divine, one Life, one Truth, one Love; and this is God."

Now, dear reader, please take notice of these propositions. Being, Mind, Spirit, Soul, Life, Truth, and Love, are all *but different names for God;* for these terms are synonymous, and there is but one Principle in the universe, and "this is God." She tells us repeatedly in her book that Christian Science also is "Truth," Therefore Christian Science is God, for Truth and God are one. But she secured a copyright on Christian Science. Therefore, according to her logic, she has a copyright on God. This sounds very near akin to blasphemy, does it not? But let us go on:

"*Question 4.* What are Spirits and Souls?

"To human belief they are personalities of Mind and Matter, Life and Death, Good and Evil, Truth and Error. . . . The term

souls, or *spirits*, is as improper as the term *gods*. Soul, or spirit, signifies Deity, and *nothing else*. There is no *finite soul* or spirit. Those terms mean only one existence, and can not be rendered in the plural."

Now do we grasp the meaning of these words of Mrs. Eddy? If so, there is but one Spirit in the universe, and that is GOD. "Man is Spirit," therefore man is God. To make this more strong, she goes on to say that "Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter;" that is, in body. Further she says, right here, that "Idolatry and ritualism are the outcome of these man-made beliefs." But she has just said that there is but one Spirit, and that is God. Man, she says is Spirit, and therefore man is God. If man and God are one, which she repeatedly both affirms and denies, then these "man-made theories" which she sneers at are, according to her teaching, God-made theories. If they are not God-made theories, then God and man are two, not one.

"*Question 5.* What is the Science of Soul?"

Her answer to this question is indirect, and we give a few selections to show her meaning:

"The first commandment of this Science is, Thou shalt have no other gods before me. This *Me* is Spirit. Therefore the commandment means this, Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. . . . It should be well understood that *all men have one Mind*, one God and Father, one Life, Truth, and Love. . . . Recollect that Science reveals Spirit, Soul, as not *in the body*, and God is not *in* man, but as reflected by man. The greater can not be in the lesser. Such a belief is an error that works ill. This is a leading point in Science of Mind, that Principle is not in its idea." Just what she means by this last clause it would be difficult for mortal mind to divine. "Spirit, Soul, is not confined in man, and is never in matter." The soul is therefore not in the bodv. This is clearly

the teaching of Mrs. Eddy; according to her own words here and elsewhere. This is placed beyond doubt in the following question:

"*Question 6.* What is the Scientific statement of Being?

"There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God *is all in all.* Spirit is immortal Truth; matter is mortal error."

There can be no mistaking the *import* of these words, whatever Mrs. Eddy may mean by them.

"*Question 7.* What is Substance?

"That only which is eternal, and incapable of discord or decay. Truth, Life, and Love are substance."

One almost smiles and wonders what kind of substance Truth is.

"*Question 8.* What is Life?

"Life is Divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of

Life, and time is no part of eternity. One ceases when the other is recognized. . . . Life is neither *in*, nor *of* matter. . . . Matter is a human concept. . . . If Life ever had a beginning, it would also have an ending."

So we are assured here, as elsewhere, that human life has neither beginning nor end, neither birth nor death, but is eternal (page 140).

"*Question 9.* What is Intelligence?

"Intelligence is omniscience, omnipresence, and omnipotence. It is the Infinite Mind."

Then man is either omniscience, omnipresence, and omnipotence, or he is not an intelligent being. So it is clear that she teaches that *man is God*, and God is man.

"*Question 10.* What is Mind?

"Good or God, is the *only Mind*. . . . There can be but *one* Mind, because there is but one God," etc.

Then she goes on to show that, to admit the existence of any other principle, would be to destroy God's omnipresence, and that man,

being God's expression, is necessarily always and forever perfect (p. 466).

"*Question 11.* Are doctrines and creeds a benefit to man?"

In the answer there is nothing directly bearing on the subject; but indirectly she denounces creeds, reaffirms that "God is the only Life," and this Life is "Truth and Love." And having assured us, in her answer to Question 1, that Life, Truth, Love, and God are synonymous terms, it simply makes human life a part of God, which she always teaches.

"*Question 12.* What is Error?

"Error is a supposition that pleasure and pain, intelligence, substance, and life, are existent in matter. Error is neither mind, nor one of its faculties. . . . Error is unreal because untrue."

"*Question 13.* Is there no Sin?

"The only reality of sin, sickness, or death is the awful fact that unrealities *seem real* to human belief, until God strips off their disguise. . . . The Science of Mind *disposes* of

all error. Sin, sickness, and death are to be classed as effects of error. . . . Soul is the Divine Principle of man, and *never sins*" (p. 477).

"*Question 14.* What is Man?

"Man is not matter, made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness."

Here Mrs. Eddy shrewdly omits that the Scriptures also say that the Lord God made man out of the *dust* of the *earth.* To admit that there is dust or earth, would be to yield up her position regarding matter. In this connection she still further says: "Man is *incapable* of *sin, sickness,* or *death*" (p. 471).

Now think on this, ye who fancy that Christian Science is in harmony with the teachings of the Bible, and that you are not rejecting the Scriptures in accepting this teaching of Mrs. Eddy's. It is virtually a rejection of both the Old and New Testaments, inasmuch as the Old Testament deals chiefly

with the sinner and his sins, and the New Testament with the sinner and his Savior, and practically rejects the doctrine of the atonement. This rejection Mrs. Eddy seeks to hide under the subterfuge of a visionary scheme of self-saving. Christ only saves us from our sins by teaching us that our ideas of the reality of sin are all false. We are saved from our sins by *simply denying* them (p. 493). The idea of repentance, prayer, hope, and faith in the atonement of Christ, she makes a matter of ridicule. (See pp. 326, 327, and 311, 312, 331.) No one who has ever read "Science and Health" can deny this fact. Yet this arch-seducer of God's people calls this teaching "*Christian* Science," thus sugar-coating this awful and damning heresy under the name of "Christian."

"*Question 15.* What are Body and Soul?

"A material body is a mortal belief. . . . Soul is the substance, life, and intelligence of man. Soul is embodied, but not in matter, and can never be reflected in anything inferior

to itself. . . . What evidence have you of soul or immortality within mortality? . . . Who can see a soul in the body?" (p. 473).

So there is no body in which soul exists. Reader, do you comprehend what that means?

"*Question 16.* Do not brains think and nerves feel? and is there no intelligence in matter?"

Please take notice of this little piece of sophistry. No one believes that nerves feel and brains think. These organs are only the instruments through which the soul communicates with the material world. It is, indeed, not the eye that sees, nor the ear that hears, nor the brain that thinks; but the *soul* that sees, hears, and thinks through these organs. But Mrs. Eddy shrewdly takes advantage of the thoughtlessness of the masses, and plays upon their fancy by her sophistry, and uses this to create the impression that she has truth on her side, and that, therefore, the soul does not operate through the organs of sense.

And yet she admits the reality of both matter and body, times without number, as we shall see before we get through.

This question she does not answer, though she fills four pages with assertions that have no real bearing on the subject embodied in it. Her contradictions we shall show in another chapter. At present we simply aim to show what she gives herself, as a summary of her teaching, that the reader may judge of the Scripturalness and reasonableness of her theories.

"*Question 17.* Is it important to understand these explanations in order to heal the sick?

"It is."

Then follows a little discussion about her "sacred discovery," which has no support or authority except her dogmatic assertion of theories as facts.

"*Question 18.* Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?

"Not one of them is included in it. The

supposed laws of matter yield to the law of mind in Divine Science. What are termed Natural Science and Material Laws are rules of mortal mind."

Please observe that this statement rests, as usual, on her simple assertion; no proof is adduced in evidence of it.

"*Question 19.* Is not Materiality the concomitant of Spirituality, and is not Material Sense a necessary preliminary to the understanding and expression of Spirit?

"If error is necessary to define or reveal truth, the answer is, *Yes;* but not otherwise."

This answer is based on the assumption that matter and material sense are both "error," which she continually asserts, but *nowhere proves* in her book.

"*Question 20.* You speak of Belief. Who, or what is it, that believes?

"Spirit understands, and thus precludes the need of believing. Matter can not believe, but mind understands."

Here she plays a little sophistical dodge on mere words. Nobody of intelligence holds

that matter believes, and Mrs. Eddy knows that as well as we. But by placing *matter* in opposition to *mind,* she may make a point with careless or unskilled readers. When she says that "mind *understands,*" she expresses the whole gist of her method; she simply accepts the fancies and visions of her own mind as "understanding." She has supernatural sight and insight, and that is the end of it. Swedenborg did the same. Her fancies are therefore "Divine Science." This is the sum-total of her method from beginning to end, and we challenge a single exception in the whole chain of her argument throughout the entire book.

"*Question 21.* Do the five corporeal senses constitute man?"

This question of Mrs. Eddy's is quite as sophistical as the preceding. Who believes that the "five corporeal senses constitute man?" No rational and civilized man assumes any such thing. Then why put the question in such a way as to intimate that

such is the case? But let us notice her answer to this deceptive question:

"Christian Science sustains, with *infallible proof*, the impossibility of any material sense, and defines those so-called senses as mortal beliefs."

"Infallible proof" is ever her watchword; but, alas! *where* is the infallible proof? In vain do we look through the entire book for the "infallible proofs" so often spoken of. Not a scientific proof is given for a single statement, other than that she has a revelation from heaven,—the same proof that Joe Smith had of the truth of the Mormon Bible. No more.

"*Question 22.* Will you explain sickness, and show how it is healed?"

The answer to this question is funnier than all that have gone before it. She says:

"Like a surgeon bandaging the limb and arranging the plasters, before proceeding to amputation, the author has been preparing to answer this question."

Now that is exactly what we have been noticing in studying these questions and answers. As the huge anaconda prepares to swallow its victim by first breaking all its bones, and then sliming it over so it will go down easy, so Mrs. Eddy has coiled herself around the Christian system, breaking all the doctrinal bones of Christianity, and then slimed it over with her sophistries, so that her pupils might have no difficulties in swallowing it. But before doing all this, it seems necessary first to hypnotize the victim, so that there can be no resistance, and under this strange spell the victim of these awful delusions fancies that he is entering some enchanted ground of heavenly beatitudes.

"*Question 23*. How can I progress most rapidly in the understanding of Christian Science?

"Study thoroughly the letter, and imbibe the spirit. Adhere to its Divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love."

Now let us ask what she means by "the

letter." It means Mrs. Eddy's writings on Christian Science, which she claims to be the *only infallible guide* to light and truth. Just as Mohammed, Joseph Smith, Mrs. White, and Prince Michael hold their followers in subjection on the assumption that they are inspired, and their word must be accepted without question and as supreme authority for human conduct and human thought, so Mrs. Eddy plays on the superstitious fear and credulity of her pupils and readers. And why? Because her gains out of this new revelation depend on this worshipful reverence paid to her as the "Mother" of Truth. They even go so far toward idolatrous worship as to call her by that holy name of "Mother." If men and women should cease to recognize the infallibility or correctness of her theory, all "the hope of [her] gains would be lost." But she says further, "Abide steadfastly in Wisdom, Truth, and Love." Now please bear in mind that she says that Christian Science is Wisdom, Truth, and Love. So her prescription for progress in Christian Science

is simply, in other words, Study carefully Mrs. Eddy's book, and stand fast in her teachings without questioning or doubting. But Paul says, "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage."

"*Question 24.* Have Christian Scientists any religious creed?

"They have not, if we accept the term as doctrinal beliefs."

Now this is marvelous indeed! Can Mrs. Eddy be so ignorant as not to see the fallacy of this statement? Or does she think her readers will not discover the fraud of it? She has "no creed *in the sense of doctrinal beliefs.*" Now go to the dictionary and look up these two words, "doctrine" and "creed." We find that "doctrine" is "what is taught; a principle of belief; instruction;" "creed," that which is believed; a summary of the articles of faith.

Now, she has given these twenty-four questions, and their answers, as her own *summary of her teaching or belief.* What is taught and believed is *doctrine.* A creed is a state-

ment of doctrines believed and taught. Yet Mrs. Eddy, after setting forth this summary of her doctrines, says she has no creed. The only rational and consistent conclusion of these statements is, that in all the arguments or statements contained in her book, she has taught nothing—given no instruction. And that is the conclusion reached by all candid and logical critics. She has literally taught nothing, only *asserted* that which no rational being *can* or *does* believe—not even Mrs. Eddy herself, as we shall show before we get through with this book.

CHAPTER IV

Christian Science—Unchristian and Antichristian

HAVING presented to the reader the gist of Mrs. Eddy's doctrines as arranged by herself in her recapitulation of her book, and which she designates as "Christian Science," we shall now proceed to show that her system is neither *Christian* nor *scientific*. In the present chapter it is our purpose to show that it is not only unchristian, but antichristian, unscriptural and antiscriptural. Her teaching is not only wholly subversive of all the teachings of the Old and New Testaments, but is utterly opposed to all the cardinal doctrines of the Holy Book. She is at variance with every sacred writer from Genesis to Revelation. She denies the first chapter of Genesis, ridicules the statements of the last

chapter of Revelation, and repudiates all that lies between them.

Now, lest we be considered extreme in our views of her teachings, let us look for a moment at the first verse of Genesis, and see how Mrs. Eddy disposes of that.

"In the beginning God created the heaven and the earth." Now, Mrs. Eddy says, "There is no physical science" (p. 21). "Matter is nothing, and nothing is matter" (p. 7). "Nothing we can say regarding matter is true, except that matter is *unreal*, and therefore a belief" (p. 173). "God never created matter."

Now, Moses gets a slap on the mouth from this modern prophetess on the utterance of the very first sentence that he writes. How stupid to write about the creation of the "earth" when there is and can be no matter out of which to form a world, and matter is nothing but "belief!" This ancient and antiquated scientist is ordered down by the assertion that "matter is nothing, and nothing is matter" (page 7); that "matter is one of the

false beliefs of mortals, and exists only in a supposititious mortal consciousness."

Therefore, all the first chapter of Genesis, and whatever relates to the creation of this earth, is but a myth, a "belief of mortal mind." Those stories about the earth "bringing forth abundantly" are but mortal dreams, since Mrs. Eddy has discovered (p. 176) that "trees, plants, and flowers are but ideas of mind." Moses only had a "mortal belief" that there were trees and plants. The poor old man did not even have any brains to think it with; for by this "divine discovery," Mrs. Eddy has made known further that man is "not made up of brains, blood, bones, and other material elements" (p. 471); and "mind, supposed to exist in matter, or beneath a skull-bone, is a myth" (p. 177).

These are Mrs. Eddy's own statements regarding a material world, and these are but a few out of hundreds of the kind appearing in her "Science and Health," which she calls "Christian Science." Reader, "What thinkest thou? How readest thou?"

Having thus disposed of the first chapter of Genesis, let us now see how her theory deals with the last chapter of Revelation. John says: "And he saith unto me, Seal not the sayings of the prophecy of this book [nor copyright it], for the time is at hand." "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Hold on there, John! Do n't you know better than to teach those old beliefs of "mortal error?" You are too material altogether to be classed among the disciples of Truth! Your old "Revelation" is out of date. A modern prophetess has arisen with a new "Revelation," by which she has discovered to the world that there is no such thing as "sin and wickedness." That is all belief of error. "A wicked man is not the idea of God. He is little else than a *creation of error.* To suppose that hatred, envy, pride, malice, hypocrisy, have life abiding in them, is a terrible mistake. Life and Life's idea, Truth and

Truth's idea, never make men sick or *sinful*" (page 185). "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen, with the key of [Christian] Science, the gates of Paradise which human beliefs have closed, and will find himself *unfallen*, upright, pure, and free" (p. 63). "The *belief* of sin, which has grown terrible in strength and influence, is an unconscious *error* in the beginning" (p. 81). "The only reality of sin . . . is the awful fact that unrealities seem real to human belief" (p. 468).

Now, John, why talk about man being sinful, unjust, filthy, or unholy after that? How sweetly this all must sound to those who "roll sin as a sweet morsel under their tongues," and delight to think that this old idea of sin is all a delusion after all!

But let us follow John a little further, and see what becomes of his teachings, according to Mrs. Eddy's new "divine discovery." John says, verse 18: "For I testify unto every man that heareth the words of the prophecy of

this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Now, here is a woman in our day who is adding unto the sayings of God's Book a new "revelation" that practically sets aside all that God has ever written concerning the awful reality of sin and evil, and tells us that there is no such thing in the universe, and all that is necessary to get rid of the supposed guilt of sin, is to *deny the reality of it.* A wonderful salvation, that!

Why talk about "the plagues that are written in this book" when there are no plagues but the errors of mortal mind, and she tells us that God never creates nor sends evil, and "mortal mind is *nothing?*" If she is right, then John is wrong. Nothing could be more diametrically opposed to each other than Christian Science and the Revelation of St. John. Which, then, is to be regarded as a "Revelation" from God, the Bible or Christian Science, which Mrs. Eddy has *copyrighted* for her own financial profit?

Thus it is very plain that Mrs. Eddy's teachings are in direct opposition to the first chapter of Genesis and the last chapter of Revelation. The first claims to be the true account of the beginning of all terrestrial things, and the latter the end, or final outcome, of all human life. It is impossible that these chapters should be true, and the theory that utterly contradicts them be true at the same time. Moses says God created the earth, and trees, and plants; Mrs. Eddy says God did not create plants, nor trees, nor matter, for these are "nothing but ideas of mortal mind;" and if there were anything else besides God in the universe, there could not be God. "There is but one Principle—God. God is all, and *all is God.*" As matter, plants, and flowers are only errors of mortal mind, and God did not make mortal mind, therefore God did not create matter (earth), plants, nor flowers. So Mrs. Eddy's theory, whatever she may *think* or believe herself, denies that God created the world. And as "God never

created evil," there are no plagues added by God to those who add to the prophecy (revelation) of the inspired Book. Dear reader, before you turn away from God's Book for such teachings as these, turn to the Old Testament, and see what terrible judgments befell God's ancient people for turning away from the Word of the Lord for other and idolatrous religions. Remember there is, and can be, no concord between the Holy Scriptures and Christian Science—between Christ and Belial. I shall now proceed to show that, to accept the teachings of Mrs. Eddy, is to reject every cardinal doctrine taught in the Old and New Testaments.

I. MRS. EDDY'S TEACHING REJECTS THE DOCTRINE OF THE CREATION OF THE WORLD BY ALMIGHTY GOD.

We quote her own words on page 7:

"The fundamental propositions of Christian Science are summarized in the four following, to me, self-evident propositions.

Even if read backward, these propositions will be found to agree in statement and proof:

"1. God is all in all.

"2. God is good. God is mind.

"3. God, Spirit, being all, nothing is matter.

"4. Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny Good, omnipotent God, Life."

On these four propositions her whole argument in the book is based. "There is but one Principle, Spirit, Being, in the universe." If there was anything else, then God could not be omnipresent. She asserts (page 20), "There can be nothing beyond illimitable Divinity." "Matter and death are but *mortal illusions*" (p. 185).

Nothing can be plainer than these statements. If "matter is nothing, and nothing is matter," and there is but "one Principle, one Mind" in the universe, then God did not create any world, as is declared in Genesis i.

Mrs. Eddy very shrewdly puts in her statement, as given above, the clause, "The four

following, *to me*, self-evident propositions." But if she knows anything about science, she knows that a proposition is not "self-evident," unless it is self-evident to all rational beings alike; and must be so because it can not, to a rational being be seen, or thought of, otherwise. But instead of finding her propositions self-evident, it is self-evident that her propositions are not true. For it is self-evident that, if there is nothing in the universe but God, then there was nothing created. If something was created, and there is nothing but God, then God created himself. But it is self-evident that no being can create himself; therefore there was nothing created, or else there is something besides God. Only an irrational being can believe a self-evident contradiction to be self-evident truth. If Mrs. Eddy believes all the contradictory things which she states in her book, she is in an irrational state of mind; since a rational being can not believe two evidently contrary propositions. To say that "God is all, and all is God," and there can not be

two principles or things in existence, and at the same time to say that "man is not God, and God is not man," are self-evident contradictions. Compare pages 85, 146, 230, and 476, and you will find that these are her statements. In her chapter on "Genesis" she ridicules the whole story of the creation as myth.

II. MRS. EDDY'S TEACHING REJECTS THE SCRIPTURAL DOCTRINE THAT GOD MADE MAN OUT OF THE DUST OF THE EARTH, AND THEN BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE.

On page 471 she says: "Man is not matter, made up of brains, bones, blood, and other material elements. The Scriptures inform us that man was made in the image of God. Matter is not that likeness." If it is true that "the Lord formed man out of the dust of the earth," then man must have been matter before he possessed

a spirit; for then "God breathed into his nostrils the breath of life, and he became a living soul." To say that "body is an error of mortal mind" does not help the case, for the body was made before there was an immortal soul or mind. If soul and mind are identical, as she declares, there could be no "mortal error" in man before he had a mind to think with. Here Mrs. Eddy and Moses contradict each other (p. 518, and following).

III. MRS. EDDY REJECTS THE BIBLE DOCTRINE OF THE FALL OF MAN AND HIS CONSEQUENT MORAL DEPRAVITY.

On page 184 she gives it as one of the "chief stones" in her theory, that "soul is sinless." "Man is *incapable* of sin, sickness, and death" (p. 471). "God, and all which he creates, are perfect and eternal" (p. 466). Through Christian Science man "will find himself *unfallen*, upright, pure, and free" (p. 64).

IV. SHE DENIES THE PERSONALITY OF THE HUMAN SPIRIT.

Listen! "The term *souls*, or *spirits*, is as improper as the term *gods*: Soul, or spirit, signifies *Deity*, and *nothing else*. There is no *finite soul* or spirit. Those terms mean only one existence, and can not be rendered in the plural" (p. 462). Is that plain enough? If not, let us read above these lines her question, "What are spirits and souls?" "To human belief, they are personalities of mind and matter." Mark! only to "human belief are they *personalities* of mind."

Turning to page 582, we find her definition of Mind as follows: "Mind—The only I, or US; the only Spirit, Soul Principle, Substance, Life, Truth, Love; *the one God;* not that which is *in* man; but the *Divine Principle*, or God."

So we find that man is not body and mind, but *mind only*. But there is but one Mind, God. Man is therefore God, and

God is man. This Mind is "not that which is *in man,*" but is "the Divine Principle, or God." Man, therefore, is God, as plainly as language can put it. This is the whole foundation of her theory in "Science and Health." The conclusion is, that the whole Scripture, from first to last, if this be true, is a gigantic farce, an illusion of "mortal mind." But here arises another difficulty. This idea of body and personal spirit is an error of "mortal mind." But there is "but *one Mind,*" and that is God, and God is immortal Mind. What, then, is this mortal mind? She tells us it is "nothing but error." But error is wrong thought. Thought is the product of *mind;* and this mortal mind being *nothing*, here is thought, idea, without a thinker—a mind. No rational mind can think of a thought without a thinker. Therefore this "mortal mind" is an irrational thought.

To show that we are not misrepresenting her position, we refer the reader to her own definition of "mortal mind" on page 583.

"Mortal Mind—Nothing, claiming to be something. . . Error creating other errors." Thus *nothing* is capable of creating ideas and all kinds of errors, and yet is itself *nothing*. One can hardly believe it possible that she intends this seriously, till he sees that her whole book is full of such reasonings, and is made up of such contrary and incoherent utterances. That an insane individual should indulge in such ravings is not surprising; but that rational, thinking beings should be carried away with it, is beyond comprehension.

But here also in her statement is a self-evident contradiction of a self-evident truth. She says, as quoted above from page 466: ("God, and all which he creates, are *perfect* and *eternal*.") Did Mrs. Eddy weigh these words? or did she not see the contradiction involved in them:—"All that God creates is eternal?" Now, *eternal* implies without beginning or end. Immortal only implies without end. But it is a self-evident truth that that which has been *created* must have

had a *beginning*, and therefore is not eternal. Her statement, therefore, is a contradiction in terms. This is a specimen of the logic that is accepted by many as a Divine revelation, superseding the Bible.

V. MRS. EDDY DENIES THE EXISTENCE OF ANGELS AS SPIRITUAL BEINGS, AS TAUGHT IN THE BIBLE.

Let us compare a few passages of Scripture with Mrs. Eddy's teachings, and see if she is Biblical in her doctrines. On page 572, Mrs. Eddy says: "Angels—God's thoughts to man; spiritual *intuitions*, pure and perfect; the inspiration of goodness, purity, and immortality, giving the *lie* to evil, sensuality, and mortality." So angels are nothing but "God's thoughts to man." This is placed beyond a doubt as her real teaching by her words again on page 195: "My angels are exalted *thoughts*. . . Angels are God's impartations to man; not messengers, or *persons*, but *messages* of the true idea of divinity, flowing into humanity."

Let us now apply this to the Scriptures. In Genesis we read that two angels came to Sodom, and talked with Lot after they had appeared to Abraham. But "angels are nothing but ideas, *messages.*" But the men of Sodom *saw* them, and thought they were men, like themselves. What a funny thing that they should see "ideas" running around the streets of Sodom on legs, like men! *"Nothing but messages:"* but they had *hands*, and reached them out and took hold of Lot, and pulled him into the house, and slammed the door. Funny *ideas* those, that had eyes, and hands, and talked! How queer it would seem to see thoughts walking around on legs in these times! Yet that is Christian Science teaching, according to Mrs. Eddy's book.

So we are to understand that, when the angel of the Lord came down and smote the hosts of Sennacherib, and left a hundred and eighty-five thousand of them "dead corpses," it was nothing but an *idea* that struck them. What tremendous force there

is in some ideas, that strike so hard as to kill such an army! But, then, when we learn that death is only "mortal error," the shock was not so severe as we have been accustomed to fancying, after all; it only knocked the error out of them.

When the angel of the Lord met Balaam in the way with a drawn sword, it was nothing but a message, an *idea*, that he saw. But what is so funny about it is, that the ass saw the idea before Balaam did. Well, asses yet may see some ideas quicker than some people; so it is not so strange that Balaam's ass should be quicker to see an idea than the old juggler himself. Quite rational, after all, is Mrs. Eddy's science!

Again we read, "The angel of the Lord encampeth round about them that fear him." Now we are told that it is only a message, *idea*, that encampeth round about the righteous. When the angel of the Lord struck Zachariah dumb, we understand that it was a message that struck him, and struck him hard. When the angel opened the prison

doors to Peter, it was not a "spiritual being," but a *message* that struck the door: —lucky hit for Peter that that message missed the mark, and hit the door instead of him! It certainly would have knocked him senseless if it had hit *him*, instead of the door of the prison. Well, really, ideas do seem to strike some people so hard yet, that they knock the senses out of them! By the way, here is a new idea about that story of Herod being smitten by an angel of the Lord, and eaten up of worms while he was yet alive. That did seem queer; but now, we are informed that it was nothing but an *idea* that struck him; and he just *imagined* that he was eaten up of worms. Of course, there are no *worms*, and he had no *body* to be eaten; that is all "an error of mortal belief." Strange, we never had known these things before!

Then, there is another mysterious passage about little children's "angels always beholding the face of our Father which is in heaven." Now, we understand that it is

only God's messages—ideas—that behold his face in heaven. How could it be anything else, when there are neither angels nor spirits, and there is only "one Spirit" in the universe, and that Spirit is God? "God, and his *idea*," are all there is; and therefore it is only his *ideas* that stand before his face in heaven. Then, that parable about the beggar being "carried by the angels into Abraham's bosom" is made clear by the explanation that he was carried away by an erratic *idea*. Well, that is not so strange, after all, since we find multitudes of people nowadays carried away with strange *ideas*, and they seem to think they have reached Abraham's bosom, or some other sinless and unsuffering place, even when they are dying of cancer or other wasting disease. Finally, there is a solution of that old story that we have so often heard, about the women seeing *two angels* at the sepulcher after the resurrection. It was only two messages—*ideas*—that they saw, dressed in white, sitting at the head

and foot of the grave. Now we shall be able to understand the Scriptures better after this new elucidation of truth! Reader, are you willing to exchange the old Book for such mysticisms as these?

VI. BUT MRS. EDDY DENIES THE PERSONALITY OF THE DEVIL.

She spells devil without a capital D—Evil. On page 575 she defines Devil as "Evil; a lie; error; neither corporeality nor mind." Thus she declares that the devil is nothing but evil, and evil is nothing but "a lie." A lie is nothing but error, and error is *nothing*. Then the devil, the error, and "the lie," are all *nothing*, according to her teachings. So there is no "Satan, who goeth about as a roaring lion, seeking whom he may devour," after all. "There is no evil spirit because Spirit is God" (p. 230). How comforting that must be to those who have always been in mortal fear of that old Serpent, and have been trying so hard to believe that he is nothing but a myth!

VII. SHE DENIES THE REALITY OF SIN AND GUILT.

She says, "Soul is the Divine Principle of man, and never sins" (p. 477). It is needless to burden the reader with further quotations to prove her position, as this one assertion sweeps the whole world of the reality of sin. Her book is full of assertions backing up this statement.

"Man never sins!" This statement alone robs the Bible of all truth, and makes it the most ridiculous book in the world, if this is true. For the whole Bible is a record of sinful man, and God's dealings with him, and his effort to save him from his sins. Is Christian Science Scriptural?

VIII. HER THEORY DESTROYS THE REALITY OF THE ATONEMENT OF CHRIST.

Mrs. Eddy has, indeed, a theory of atonement. Taking the term to imply "at-one-ment," she puts her own mystical construction upon it. But she denies the all-important truth of atonement; viz., the idea of sacrifice,

the innocent taking the place of the guilty. Let us see how she deals with the atonement. She must root that old idea of sacrificial offering out of the Bible, or her theory of Christian Science will not stand. For, if Christ had a body to suffer and be nailed to the cross, then her theory that body is nothing would fall to the ground. So the atonement as taught in the Bible must go out. Her book would yield no profits while she allowed the doctrine of sacrificial atonement to stand in the Bible.

How does she go at this? First, she interprets the first commandment, "Thou shalt have no other gods before me," to mean, "Thou shalt have no belief of *life in matter*." Her wild and visionary interpretations of Scripture are to be accepted as the infallible explanation of truth, even if it be contrary to rational thought. *Rational* is a word that is not to be tolerated in her vocabulary; for all rational thought must be rejected as "mortal error," or you can not be a Christian Scientist. You must deny all that you see, hear,

feel, taste, or smell, as a lie of mortal mind, or you are none of her disciples.

Next, she interprets the passage, "Through his stripes we are healed," to mean, "Through his denial of error we are healed" (p. 325). Sublime thought, indeed!

Next she knocks out the doctrine of substitution. On page 326 she says: "If truth is overcoming error in your daily life, you can finally say, 'I have fought a good fight, I have kept the faith,' because you are a better man."

But how do you become a better man? Through the atonement of Christ on Calvary? Not at all; but by your own works. Vicarious atonement she utterly repudiates. Read, page 327, "Work out your own salvation. . . . Final deliverance from error . . . is neither reached through paths of flowers, nor by pinning one's faith *to another's vicarious effort.* Whosoever believeth that wrath is righteous, or that Divinity is appeased by human suffering, does not understand God."

Now remember, that word *vicarious* implies one acting in the place of another. Mrs.

Eddy, therefore, rejects and ridicules the idea of Christ making atonement by suffering in our place. Yet the Bible declares that "He died, the just for the unjust, that he might bring us to God." This, Mrs. Eddy denies point blank; and with this denial she rejects all the sacrificial offerings and services of the Old Testament. To make her position still stronger, and place herself beyond doubt, she says (p. 328), ("One sacrifice, however great, is insufficient to pay the debt of sin.") (Yet how can this be, when there is no sin?) So Christian Science denies all the teachings of both the Old and New Testaments concerning vicarious and sacrificial atonement. Her denial of the reality of sin destroys the need of such atonement. Recognizing this fact, she seeks to clear the way of all obstacles to her theory, by substituting a mystical and senseless meaning to the term *atonement*, by which she can destroy the "vicarious" idea as taught in the Scriptures. That "vicarious" element in atonement spoils her whole theory

that sin is nothing but a mortal error, and also her whole financial scheme.

It is highly important from another consideration. The fact of the atonement as taught in the Scriptures destroys her pet theory that matter and body are nothing but "mortal error," which she so often declares in her book. If Christ really did *suffer* and die on the cross, as the Scriptures teach, then several things are facts, and not mortal errors, as she declares.

First. Christ had a material body, or it could not be nailed to the cross. Nails would have no effect on immaterial substance. You could no more nail an immaterial body to the cross than you could nail light or electricity or ether to a cross. Of course, Mrs. Eddy would claim that she could nail a mortal thought (which she says is nothing) to a cross, or anything else. But no being who uses his rational intelligence could think it possible. But Mrs. Eddy builds her theory on a set of irrational thoughts and arguments.

Second. To admit the reality of nails, and hammer, and cross, is to admit the reality of matter, which admission would destroy the whole foundation on which her philosophy is built. Therefore it is necessary that she should mystify the plain teachings of Scripture, by making the phrase, "By his stripes we are healed," to mean, "By his denial of error we are healed." That does not mean any suffering for us any more than it does for Mrs. Eddy to "deny error," by saying that "there is no sin, suffering, or death;" and then charge us $2.50 for our privilege of reading that, and of discovering that there is *no such thing as a book*, and we are fools for thinking there is either book or money. What a mortal error she must be laboring under to think that she really has anything to copyright, and that she really *is* making money out of her delusion! Wood, and hammer, and nails, are only "mortal errors;" but gold, and silver, and banknotes are genuine realities! O, Mrs. Eddy!

IX. MRS. EDDY'S THEORY REPUDIATES THE NECESSITY OF REPENTANCE, FAITH, AND FORGIVENESS OF SIN.

Of course, if there is no reality in sin, then there is no ground for repentance or forgiveness, either one. There is nothing to repent of, and nothing to be forgiven. Is this really Christian Science? It is, and it is just what Mrs. Eddy teaches in her book, "Science and Health," from beginning to end. And this teaching is what her followers are taking for Christianity. Let us hear Mrs. Eddy again:

"To suppose that God *forgives* or *punishes* sin, according as his mercy is sought or unsought, is to misunderstand love, and make prayer the safety-valve for doing wrong" (p. 312).

Thus Christian Science teaches that there is no need of repentance or prayer to secure salvation or eternal life. *Love* will make it all right with us, whatever we think or do; for man is "eternally perfect," and "God could not create a being *capable* of sinning."

This is what Mrs. Eddy says. But God says, "*Repent ye*, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts iii, 19.) Whom shall we believe—Mrs. Eddy, or the apostles?

Mrs. Eddy says, ("To suppose that God *forgives* or *punishes* sin . . . is to misunderstand love.") Jesus said to the sinners of Jerusalem: "Think ye that those eighteen upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall *all likewise perish.*" Which one is supposed to know best?

When the apostles were arrested and forbidden to preach any more in the name of Christ, "Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give *repentance* to Israel, and *forgiveness* of

sins. And we are witnesses of these things." (Acts v, 29-32.) In Acts xiii, 38, we read: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the *forgiveness of sins:* and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Paul before Agrippa declared that God had called him to declare unto the Gentiles that great truth of salvation by repentance and faith: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the *forgiveness of sins* and inheritance among them that are sanctified by faith that is in me." (Acts xxvi, 18.)

The great doctrine of forgiveness of sins through repentance and faith is the silken thread that runs through every book in the entire Bible. By rejecting this doctrine, Mrs. Eddy rejects the whole teachings of the inspired Book, and makes it a gigantic farce. The Bible is literally full of the offers of *for-*

giveness of sins, to them that repent of their sins, forsake their evil way, and turn unto the Lord with all their heart. (But Mrs. Eddy teaches that all that is necessary to get rid of our sins is to *deny that we have any.*) That is an easy way for sinners to be saved. But she goes farther, and says that Christ's "denial or error" (sin) is the means by which we are healed. So whether Mrs. Eddy or the Scriptures are right, it is certain that they are opposed to each other in every essential particular pertaining to salvation from sin. To accept Mrs. Eddy's teachings, therefore, is to reject the whole teachings of the Word of God regarding sin, and the plan of salvation from sin. Dear reader, will you take your chances of eternal life on Mrs. Eddy's method of saving yourself by denying your sins, or by accepting God's plan of "confessing your sins," that they "may be *forgiven* you for his name's sake?" Every one of the sacred writers, from Moses to John the Revelator, recognized the reality of sin. If Mrs. Eddy accepts their writings as inspired, then

must she concede the reality of sin. If she denies the inspiration of all of them, and claims alone to be inspired, then it is for us to say which one we will take as our guide to eternal life. The wisest of men declares, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." According to Mrs. Eddy, we neither need forgiveness nor mercy; all that is necessary is to deny our sins. Man, therefore, becomes his own savior.

X. MRS. EDDY'S TEACHING DENIES THE PERSONALITY AND AGENCY OF THE HOLY GHOST.

On page 579 she defines the term "Holy Ghost" to mean "Divine Science; the developments of eternal Life, Truth, and Love." Two things are noticeable in this definition:

First. The Holy Ghost is a *thing*, not a person; for science is not being, and being is not science. Science is a thing, not a person. Science is knowledge, and knowledge is not a person, or being. While being is

necessary to knowledge, knowledge is not being. The Holy Ghost, therefore, is a thing, not a person, according to her teaching.

Second. The Holy Ghost is *Christian Science*, and Christian Science is the Holy Ghost; for she claims that Christian Science is Divine Science. Therefore, if the Holy Ghost is Divine Science, and Divine Science is Christian Science, then the Holy Ghost is Christian Science. This is nothing less than blasphemy; yet it is exactly what Mrs. Eddy teaches in her system. (See also p. 227, X.)

XI. THE DOCTRINE OF REGENERATION IS WIPED OUT OF THE SCRIPTURES BY HER THEORY OF CHRISTIAN SCIENCE.

Her statement that "man is spiritual and perfect, and is incapable of sin" (p. 471) makes all regeneration impossible. If there is no spiritual or moral depravity, then there is no occasion for regeneration.

On page 466 she puts this beyond doubt as her meaning: "Science [Christian] knows

no lapse from, or return to, harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God and all which he creates are *perfect* and *eternal.*"

Further, she says (p. 225), "God is Supreme Being, the only Life, Substance, and Soul, the only *intelligence* in the universe, *including man.*" Therefore man, being *God,* is eternally perfect, and consequently there can be no regeneration of God.

True, she has a kind of regeneration in her theory. That is necessary to make it take with conscientious people. But what is it? It is simply *to deny the reality of matter and sense,* and even consciousness itself. In other words, you are regenerated when you imbibe the spirit and teaching of Christian Science and deny the existence of body, sin, sickness, and death; when you throw away your reason, and claim that you are God; since there is nothing in the universe but God. Christian Science annihilates everything except God (p. 139) and—dollars and cents.

XII. DEATH AND THE RESURRECTION ARE BOTH IGNORED IN CHRISTIAN SCIENCE.

Concerning death and the resurrection, her belief or teachings may be summed up in the following definitions:

1. "Body—Mortal mind; nothing claiming to be something" (p. 583).

2. "Death—An illusion, the *lie* of life in matter, the *unreal* and the untrue" (p. 575).

3. "Resurrection — Spiritualization of thought; a new and higher idea of immortality, or spiritual existence" (p. 584).

Of course, there being nothing to die and no death, there is nothing to have a resurrection.

XIII. THE JUDGMENT DAY GOES OUT ALSO.

One stroke of her prolific pen sets aside the judgment-day as a fact. To show her teaching on this point we have simply to quote her words on page 187: "No resurrection from the grave awaits mind; for the grave has no power over mind. No *final*

judgment awaits mortals; for the judgment-day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error." So, then, that "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," is a gross error of mortal mind. Poor material Paul! to talk about *body* and *judgment-seats*, when these are but material beliefs of mortal mind! What a pity Paul had not had a better revelation than that!

XIV. HELL IS ALSO WIPED OFF THE SPIRITUAL MAP BY MRS. EDDY'S METAPHYSICAL SPONGE.

Her definition of HELL is found on page 579, as follows: "HELL—Mortal belief; error; lust; remorse; hatred; sin [when there is no sin]; sickness [when there is no sickness]; death [when there is no death]; suffering [when there is no suffering]; effects of sin [when there is no sin possible]; that which

maketh and worketh a lie [when there is no lie, except mortal mind, and that is nothing]."

Divine Science this, with a vengeance!

XV. GOD'S PUNISHMENT OF SIN, HERE AND HEREAFTER, IS SIMPLY A MORTAL ERROR.

Inasmuch as the "soul is God," and "God is the only Spirit or Soul in the universe," of course God can neither sin nor punish himself for *nothing*. Therefore, there is no such thing as punishment of sin, here or hereafter.

"Does Mrs. Eddy teach that?" you will ask. That is exactly what she teaches. Let us examine a few passages once more to make sure that we are not mistaken in her teachings. She says, on page 230: "There is but *one Spirit*, because there can be but one Infinite, and therefore but one God. There are neither spirits many, nor gods many." "Soul and Spirit are one. God is Soul; therefore, there can be but one Soul."

On page 111 she says further: "If soul *could* sin or be lost, then being and immortal-

ity would be lost, with all the faculties of mind; but being can not be lost while God exists."

On page 206 she says, "Science [Christian] reveals Soul *as God*, untouched by sin and death."

On page 471, again, she says: "Man is spiritual and perfect, and because of this he must be so understood in Christian Science." "Man is *incapable* of sin. . . . Hence the real man can not depart from holiness; nor can God, by whom man was evolved, engender the capacity or freedom to sin."

So her teaching is, that man, being God, is incapable of sinning or of punishing himself, either in this world or in the world to come.

XVI. THE GLORIFICATION OF THE BODY, AND THE TRIUMPH OF CHRIST OVER DEATH, ARE A DREAM OF MORTAL MIND.

Paul's climax of Christian triumph, as set forth in 1 Cor. xv, is set down as one of the mortal errors into which the apostles were in

the habit of falling. For eighteen centuries that chapter has been the comfort and solace of the dying and the bereft. Paul declared, "There is a natural body, and there is a spiritual body." Now, Mrs. Eddy has made a "discovery" that there is no such thing as a "natural body" at all. Paul declared that death would seize upon this natural body, and it should perish in the grave. Mrs. Eddy tells us that that is all a mortal dream; "there is no death." Paul says that, in death, this body is "sown a natural body," and in the rusurrection it will be "raised a spiritual body." Now Mrs. Eddy has "discovered" that there is no such thing as death or resurrection. Paul says, "As in Adam all die, even so in Christ shall all be made alive." Mrs. Eddy says that none die, "there is no death." "Man is immortal, and the body can not die, because it has no life" (p. 424). Mrs. Eddy says there is no resurrection of the dead: "Resurrection means spiritualization of thought," "material belief yielding to understanding" (p. 584). Paul says: "If there be

no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." Paul says, "The first man [Adam] is of the earth, earthy." Mrs. Eddy says he was *not* of the earth: "God did not make matter," and man is not earthy, only in mortal thought, and that is nothing. Paul says, "This corruptible must put on incorruption, and this mortal [body] must put on immortality." Mrs. Eddy says there is no corruption, for there is nothing but spirit, God, and he is eternally perfect and spiritual. After receiving all this contradictory evidence, on which side shall we place ourselves, and take our chances of eternal life?

XVII. EVEN HEAVEN ITSELF IS TAKEN FROM THE BIBLE AND THE UNIVERSE BY MRS. EDDY.

"Universal salvation rests on progression and probation. . . . Heaven is not a locality, but a state" (pp. 187, 578).

So, then, Christ did not ascend into heaven at all, he only went *nowhere.* Of course, his body being nothing but a myth, a mortal dream, it requires no *place* for it to exist. And we are to understand that when he is to come again to "receive us unto himself," it is to take us *nowhere* to be *nothing* but a condition or a *state.*

Thus we find, on examination of this new revelation, that it robs Christianity of all its cardinal doctrines, and takes out of the Holy Scriptures all that God ever taught concerning the terrible nature and consequences of sin, and the only way to escape those consequences in the world to come.

Aside from this wholesale mutilation of the Scriptures in doctrinal teaching, it sets aside every iota of secular history that is contained within the lids of the sacred Book. Yea, it denies the existence of such a book *in toto;* for if there is no matter, no material world, then there is no history of the lives of men in the *flesh,* and no *book* in which to record events. To admit that there is such

a book as the Bible, is practically to admit all that Christian Science denies,—the reality of matter and of the facts of human life and history.

Therefore, to say the least, Christian Science, so-called, is anything but Christianity. It is antichristian in every doctrine that it teaches. It is unscriptural in every particular. To accept it is to reject the Word of God as the guide of human life and the revelation of God to man. Either the claims of Mrs. Eddy to a divine revelation, in her "Science and Health," must go out, or the claims of the Bible to inspiration must go out. They never can be harmonized in rational minds.

In view of all the foregoing facts, we would ask those who are becoming tinctured with this new teaching to pause and ask whether they can consider that as, in any sense, Christian which denies and rejects all the historical facts recorded in the Old and New Testaments; denies that God created the worlds, that the Lord God formed man out of the dust of the earth, and then breathed

into his nostrils the breath of life, and made him a living soul; denies that man is a fallen being needing redemption or forgiveness; denies the personality and responsibility of the human spirit, saying that "there is no soul, spirit, principle, or being in the universe but God;" denies the existence of angels as spiritual beings as taught in the Scriptures; denies the personality of the devil; repudiates the reality of sin and guilt; rejects the doctrine of atonement of Christ by suffering in our stead, saying (p. 98) that the way man is to be saved through the merits of Christ is, by the perception and *acceptance* of Christian Science (Truth), when to accept Christian Science is to reject the need of the atonement; ridicules the necessity of repentance, faith, or pardon; substitutes Christian Science for the Holy Ghost, the Comforter; scorns the need of regeneration; denies the reality of death, the resurrection, the judgment-day, heaven and hell, and all merits and demerits in human conduct. Mrs. Eddy does all this, and yet calls her system "Christian" Science!

CHAPTER V

Christian Science not a Science, but Destructive of every known Science, even of Christian Science Itself.

In the preceding chapter we have shown the unscripturalness of the teachings of Mrs. Eddy. We have shown, not only that they are unscriptural, but that they are both unchristian and antichristian in reference to every doctrine of the New Testament; that Christian Science, so-called, is not Christian, and has not a vestige of Christian doctrine in it. It is utterly inharmonious and irreconcilable with the Christian system. In the present chapter we shall endeavor to show that it is not a *science* in any particular sense, and, therefore, that it is doubly wrong in its very title of *Christian Science.* Self-evident

it is, that if it is neither Christian nor scientific in its character, it can not be, in a true sense of the words, *Christian Science.*

If Christian Science is a science at all—as Mrs. Eddy not only claims, but claims it to be a Divine Science—and if it is infallible and omnipotent, which she constantly endeavors to make us believe, then we must assume that it is a science which deals with some department of knowledge. But on investigation we find that it is not a science at all, inasmuch as it does not recognize either the necessary laws to build a science upon, nor does it proceed with its investigations according to any scientific method. It is built entirely on dogma, and that is not scientific in any sense, till its positions have been established by indubitable evidence drawn from actual tests. If Christian Science is a science, let us try to ascertain

WHAT KIND OF A SCIENCE IT IS.

Mrs. Eddy says it is a "Metaphysical Science." But that is a vague and indefinite

term, and does not prove anything. And inasmuch as she never introduces any proof of her positions or theories, except the bare assertion that they are susceptible of demonstration, we can give her statement no credence till she produces the "indubitable evidence" of which she talks. In the meantime we must proceed with our arguments as if there were no evidence at all. Science recognizes no evidence that is purely theoretical; that is, it accepts no evidence that is believed to be *possible*, or likely to appear in the future. Science recognizes no trade in *futures* or possible contingencies. It demands of all her customers, Down with the cash! It tries cases only on the evidence in hand, not on evidence presumably forthcoming.

If Christian Science is a science at all, it must be some *kind* of a science; that is, it can not be a science dealing with nothing. That is what Mrs. Eddy claims it to be, inasmuch as she claims it to be a science dealing with the illusions of "mortal mind," which she repeatedly declares "is nothing." Now, noth-

ing is *nothing*, and never can be *something*. If it becomes something, then it ceases to be nothing. So Mrs. Eddy's proposition that "mortal mind is nothing" is self-contradictory and self-destructive; for if she is dealing with the errors of mortal mind, and that is nothing, then her science is a science that deals with *nothing*. Now, as science is the study of something according to the laws governing it, and "mortal mind is *nothing*," there can be no science dealing with that which has no laws governing it. There can be no laws governing *nothing*. Therefore, there can be no science dealing with "mortal mind," if mortal mind "is nothing." Can even Mrs. Eddy deny this? To deny it would be to give away her whole theory; for the moment she admits the reality of mortal mind and its beliefs, she throws up her whole position in "Science and Health," which is built on the assumption that all sensation is "a false belief of mortal mind," and "mortal mind is nothing." So it follows that her so-called

"Metaphysical Science" is a science dealing with *nothing*, and *nothing* has no laws. Thus it is very clear that Christian Science

IS NOT A PHYSICAL SCIENCE.

This requires no argument to prove it, since Mrs. Eddy herself claims that it is not; and farther that "there is no physical science" (p. 21). This assertion is perfectly compatible with her theory, that "there is no matter;" for matter being nothing, *nothing* can have no laws governing it, and can not be governed. Herein she is logical and rational. But is it not strange that she did not apply this same logic to the study of "mortal mind?" For if there can be no phenomena nor laws to that which is *nothing*, there can be none to mortal mind any more than to matter; for both alike, she says, are *nothing*. Her science, therefore, is a science dealing with metaphysics where there is no mind. Now, metaphysics is the science of mind. It can, therefore, deal with nothing but mind. But Mrs.

Eddy applies it to the study of "mortal mind," which she says is "nothing." The study of *nothing* can not be metaphysics, but is simply the fancy of an irrational being, since a rational being can not talk of the phenomena of nothing or laws governing a *nothing*.

But Mrs. Eddy will doubtless say in reply to this, that she is dealing with the laws and science of "immortal mind," and there are laws governing immortal mind. Very well; but here again she places herself in an unscientific position, for she does not stand either by her subject or the laws governing it. She professes to be dealing with metaphysics, or the laws of mind; and yet almost her entire work is spent in telling us about the operations and illusions of a mind which does not exist, according to her theory; viz., "mortal mind," which is "nothing." She repeatedly declares that "there is but one Mind in the universe;" and yet goes on telling us about the errors of another mind which she says is "nothing at all." This self-contra-

dictory nonsense she calls "Divine Science." There is but one ground on which such a course of reasoning, or rather thinking, can be accounted for; that is, on the ground of mental unbalance, or a species of mania. Her book is not a work on metaphysics, but on theories of cure. Cures of what? Not of bodily ailments, for she tells us there are none: ("There is no body, and no sin, sickness, or death.") What, then, does she profess to cure? Simply the "errors of mortal mind," and both the errors and the mortal mind, she says, are *nothing*. The ills of life are all imaginary; but there is no *imagination*, since an imagination is *something*, and she says the errors of mortal mind are *nothing*. It therefore follows that we have no imagination, even of bodily ills. But thought being something, we do not even *think* we have; we only *think* we think we have, and that again is something. Her so-called system of metaphysical healing, or Divine Science, is, therefore, neither *healing* nor *science*.

It can not be a method of healing *nothing*, nor can it be a science of nothing. It is

NOT A METAPHYSICAL SCIENCE.

We do not say that Mrs. Eddy never strikes a metaphysical truth; it would be scarcely possible to write a book on such a subject without hitting the truth once in a while. She does hit the truth occasionally, and a half-truth a great many times. But these truths and half-truths are so distorted and warped out of shape that they only serve to mislead and deceive the readers or pupils of her system. Her system is really built on a self-contradiction, that "sin, sickness, and death are but illusions of mortal mind, and mortal mind is nothing."

Now we propose to show that Christian Science, so called, is not a science at all, but

IS DESTRUCTIVE OF ALL SCIENCE AND ALL CHRISTIANITY.

Its fundamental principles make all science and all Christianity impossible.

The three fundamentals of Christian Science are:

1. Matter is unreal—nothing.

2. There is no evil—sin, sickness, nor death.

3. Consciousness is unreliable; all sensation is an error of mortal mind, and mortal mind is nothing.

On these three propositions hang "all the law and the prophets" of Christian Science. And we now propose to show that, by these three propositions all science and all Christianity are rendered impossible; according to them there is, and can be, neither.

In seeking to lay its foundations, Christian Science strikes out, with one sweep, the foundation of *every known science* in the universe. So utterly annihilating are these propositions that they leave no foundation for even Christian Science itself to stand on. If the readers will follow us closely, every one capable of appreciating the force of a scientific and logical argu-

ment will see that Christian Science seals its own doom in the enunciation of its fundamental principles.

Mrs. Eddy says: "Matter is nothing, and nothing is matter;" "There is no matter;" "There is no physical science;" "The supposed properties of matter are properties of mind." Then, of course, all the supposed properties of matter—as extension, weight, inertia, mobility, porosity, expansibility, tenacity, brittleness, and malleability—are either qualities of mind, or idle dreams and childish fancies. Attraction, electricity, magnetism, light, sound, and heat, are but different forms of error, nothing more. All the sciences which deal with matter or its supposed laws go down with these fundamental propositions. Mrs. Eddy *intends* they shall. She says they *must.*

Natural philosophy, or *physics*, then, goes out at the bottom. Our public-school system is made a gigantic swindle, aiding in the propagation of these popular illusions and childish errors. *Chemistry* also

goes down with natural philosophy. All the boasted experiments of chemistry are but forms of "mortal error," since, there being no matter, there can be no chemical properties of that which is only mind, and that mind is *nothing*. *Geometry* is an idle dream, because there are no dimensions nor forms to that which is not. *Geology* is no longer entitled to the name of a science. We vainly thought that it revealed to us the story of the rocks; but this is all an idle fancy, since *rock* is a name for hardened matter, which, according to Mrs. Eddy, has no existence save in human fancy. There are no rocks, no mountains, no seas, no fossils, no bodies to be fossilized in the bosom of mother earth; yea, and no mother earth with any bosom to enfold a helpless offspring in. *Astronomy*, that splendid dream of the stars, is also but a dream, an illusion of the senses. "There is no matter," so those wheeling worlds and sparkling orbs are but fancied sparks, flitting before the eye of a deluded fancy. They are but

mental fireflies that flit across the empty spaces of the human brain. Pardon us: there is no brain, since brain is a form of matter, and "mind does not exist in brain;" we should rather have said, the human fancy, or human *nothing*, for "mortal mind is nothing." *Anatomy* is no longer a science, since bones are said to be chiefly lime, and flesh and blood but chemical compounds, and all that implies *matter*.

Now, since matter does not exist, it is the height of folly to cram the minds of youth with "mortal errors" regarding arms, and bones, and muscles, and hair, and stomachs, and livers, and lungs. Of course, there being no matter, there is no such thing as the circulation of the blood, or the rupture of a blood-vessel or the fracture of bones, or the dislocation of joints, or nerves, or muscles, or pains. *Physiology* likewise shares the fate of all the other natural sciences. *Hygiene* is a humbug; why should any one burden himself with rules of diet, or exercise, or cleanliness, when all these

things are but "the belief of error?" Why scrub and bathe ourselves and go through that annoying performance known as house-cleaning, when dirt, that has been supposed to be the very essence of matter, is now discovered to be but the embodiment of error? Yea, and "Christian Science does away with bathing and rubbing" (see Index, p. 601, and pp. 381, 382).

Thus we may pass through the whole category of the natural sciences, and every one of them passes away from the field of human knowledge before the destructive sweep of the first principle of Christian Science,—"there is no matter." Human thought, like Noah's dove, flits hopelessly over the bosom of infinite chaos, but finds no resting-place for the soles of her feet. Thus Mrs. Eddy, with a single stroke, wipes out all the scientific progress of the ages, and sets the world back to the dark days of ancient pantheism and superstition. Incredible as this may seem, there is no other rational and logical conclusion that

can be drawn from the fundamental principles on which Christian Science is built. If there is no matter, there is and can be no natural science. This Mrs. Eddy does not deny. Therefore, Christian Science is not a physical or natural science.

But it is not only destructive of all the natural sciences, for, while it claims to be a mental science, it is itself, in its first principles, destructive of all *psychological* science as well. It wipes out at a single stroke the only foundation on which a psychology can be built,—consciousness. Its repudiation of the evidence and facts of consciousness, or, in other words, of the reliability of consciousness, makes all psychology impossible; for if we are not sure of what we seem to be conscious of, then we are not sure of anything, since this is the only means nature has provided by which we may know our experience of our internal states, or our sensations of external objects. In short, consciousness is the only means by which the mind grasps the knowledge of

anything within or without. When Christian Science repudiates the reality of pain or suffering, it rejects the evidence and reliability of consciousness. When it rejects consciousness, then there is nothing else to be known, not even Christian Science; for if consciousness is not reliable, men are not sure of anything, not even of their thinking. To reject the facts and evidence of our consciousness, and at the same time to assert anything else to be a fact, is the height of absurdity; for if one fact of consciousness is not reliable, we have no reason to believe that another is. If the consciousness of pain is an illusion, then what reason have we for believing that our reasoning and consciousness of existence are not also illusions? Mind itself becomes an uncertain commodity as well as matter. If matter is unreal, and consciousness an illusion, then may not mind also be an illusion, a mere dream? But, alas! how shall we know that we even dream, if our consciousness is not to be relied upon? Mrs. Eddy will probably

say that her science is a science dealing with "immortal mind," and not with "mortal mind," and *immortal* mind alone is a reality. So saying, she would be doubly wrong; for in her book she treats chiefly of the errors of *mortal* mind, and does not treat at all, scientifically, of either one. And, secondly, she is unscientific in declaring a difference between mortal and immortal mind, as she has no ground in consciousness for any such difference. Consciousness grasps the facts of what she calls "mortal mind" as much as it does the facts of "immortal mind." Then if consciousness grasps the facts of sensation the same as it does the fact of existence, there is no scientific or rational ground for making any distinction between mortal mind and immortal mind. No such distinction is known by consciousness. Mind is conscious of only one mind, that is itself. Therefore, Mrs. Eddy's theory of two minds in man, and one of them a nothing, is pure dogma, and nothing more. Yea, it is a contradiction in terms; there

can be no consciousness of a *nothing*, any more than there can be a law governing nothing. Her "mortal mind" theory, therefore, is not a psychology at all, but an irrational or delirious fancy, which the rational mind must reject as false and unthinkable. And, further, as there is no ground for building a mental science upon, except the facts of consciousness, when Mrs. Eddy repudiates the facts of consciousness, she rejects its reliability, and leaves herself no foundation on which a psychology can be built. All psychological science, therefore, is impossible. Christian Science, therefore, is not and can not be a metaphysical or psychological science.

Having annihilated all physical and psychological science, Christian Science does not stop there, but goes on with its destructive sweep, and tears away the foundations of all ethical or moral science as well. "There is no sin, there is no evil; all is God, and all is good." This proposition wipes out all moral distinctions on which

a moral science must be built. If there is and can be no sin, then there is and can be *no morality.* A being which *can not* commit sin or violate a moral law is not, and can not be, a moral being. No credit or blame can attach to an act over which there is no voluntary choice or power to choose. Where there is no choice, there is no merit. This Mrs. Eddy herself recognizes when she says, ("No judgment-day awaits mortals;") "God could not make a being capable of sinning." Therefore, of course, he could not hold him responsible for doing what he has made it impossible for him or any one else to do.

Without the distinctions between good and evil, there is, and can be, no ethical science. There is, therefore, no sin in whatever act a man can commit, since there is no moral law, and no sin *possible.* Christian Science, therefore, is not a moral or ethical science.

Nor is this all:—For, before it go down all the foundations of *judicial* science also.

"There is no evil, there is no sin." Therefore, there can be no righteousness, or sense even, in the punishment of *supposed sin.* And if Christian Science is correct, it is impossible to inflict punishment to a Christian Scientist, since he is to disclaim all suffering or pain. So a judicial system for the administration of punishment to criminals is a double farce: first, because there is no sin to punish; and second, because there is no such thing as pain or death, by which punishment can be inflicted. Supposed criminals, therefore, have nothing to fear, since all that is necessary is to disbelieve in pain, punishment, or death, and they will *have none.*

Now, it is a principle in judicial science that "a necessary act incurs no blame," and a compulsory act carries no virtue. If man is "absolutely and eternally perfect," "incapable of sinning," then there is no ground for a judicial government with a system for the punishment of that which *can not exist.* Why maintain a governmental

judiciary at great expense if there is no moral evil or moral distinctions in the actions of men? And there is not, if sin is impossible, as Mrs. Eddy repeatedly declares.

If the fundamental principles of her science are correct, then all judicial proceedings are the most absurd nonsense. What folly, for instance, to proceed to punish a man for theft, when theft is a thing impossible, since there is nothing real for a man to steal? All that he sees or covets are but the images of a deluded fancy! "There is no matter, all is mind, all is spirit." How ridiculous the Ten Commandments, or at least those of them which relate to theft or covetousness, when there is nothing either to covet or to steal. By the way, why did Mrs. Eddy copyright her book if she did not believe there was anything in it to steal, and stealing is nothing but belief of error? Let the reader judge whether she is honest in her belief and teachings or not, when he considers these facts.

But, again, how cruel and silly to punish a man for murder, since, according to Mrs. Eddy, "there is no death," and there is nothing to kill, since all is *mind*, and nothing else. Certain it is, from all this, that Christian Science is not a judicial science. Its first principles destroy all grounds of any *judicial science.*

Neither is Christian Science a *social science.* That system which recognizes no earthly relations and no natural body, and only one Spirit or Being in the universe, can not consistently talk of *society.* There can be no society formed out of *one spirit.* Christian Science declares, or rather Mrs. Eddy declares—and she is the supreme authority and teacher in this system—that there is but "one Spirit in the universe"—God. "Soul or Spirit signifies Deity, nothing else; the term *souls*, or *spirits*, is as improper as the term *gods*" (p. 462). There is but one Mind, Spirit, Being, in the universe, and that is God. Therefore, there can be no such thing as *society*, where there

is but one Being or person in existence. There can not, therefore, be a social science governing the relations of a Being to itself, when there is no other Being in existence to form a society with. Social science is that science which deals with the conduct of different individuals in their relations with each other in a social capacity. Two or more beings are necessary to the formation of society. If there is but one Spirit, Soul, Being, in the universe, there can be no society, and consequently no *social science.*

If, then, Christian Science is neither a natural, psychological, moral, judicial, or social science, what kind of a science is it? It is not, as she claims, a science of *healing,* since there is nothing to heal, according to her fundamental principles. There being no matter, no body, no sin, sickness, nor death, and no reality even, to mortal mind, there is absolutely *nothing to heal.* And there being nothing to heal, there is no healing; and consequently no *science of healing.* To say that it is a science of healing is to deny the truth

of the whole system; for if there is any healing, there must be something to be healed; and if there *is* something to be healed, then her first proposition, that "there is no matter," goes to the ground. Christian Science, therefore, is destructive of every known science, in that it destroys the foundations on which all science must be built. It therefore destroys *itself* by making all science impossible.

But it equally destroys all Christianity by making it also an impossible thing. Christianity is a system embodying two distinct facts—a Savior and a salvation. Without these two facts, Christianity is a sham, a delusion. Nor is it enough to say that these are suppositional facts. A suppositional *fact* is a contradiction in terms. If a thing is only suppositional, it is not a fact; and if a fact, it is not suppositional, but real. Christianity, therefore, is a dual fact: it implies a *real Savior* and a *real salvation.* This, again, implies that the something from which men are saved is also a reality. Mrs. Eddy says that "there is

no sin, sickness, nor death;" that "the only reality about them is that unrealities seem real;" they "exist only in mortal mind, and mortal mind is nothing." (Therefore, Christ saves us, in her theory, only from *nothing.*) (He is therefore not a real Savior, since he does not save us from *anything* real.) It will not do for her to say that he saves from mortal errors, for she says repeatedly that mortal "error is nothing." Christianity, therefore, is not a system of salvation at all, as there is nothing to be saved *from.*

(But, according to Mrs. Eddy, there is no *Savior.* There was no Christ-man to die for the world, since there is no *mortal body;* and, there being no matter in the universe, there could be no *cross* on which to crucify the Son of man if there had been any Son of man. Nor were there any *nails* with which to nail him to the cross, if there had been any cross; and no hammer to drive the nails with. And as there is "no pain, suffering, nor death," Christ never suffered and died on the cross for the salvation of the world. But Mrs.

Eddy admits that he went through the form or show of crucifixion to advance his disciples in Divine Science. Yet she says, on page 349, that "His disciples believed Jesus was dead while he was hidden in the sepulcher; whereas he was alive, demonstrating, within the narrow tomb, the power of spirit to destroy human material sense." So this modern prophetess tells us that Christ *did not die*, but only perpetrated a big deception for the spiritual advancement of his disciples. "They could not kill the body of Jesus" (pp. 606, 347). According to her teaching, therefore, Christianity rests on a gigantic fraud, which has no foundation whatever in fact. The whole scheme of the atonement and sacrifice of Christ for the sins of the world, she tells us, is a grand illusion of mortal mind. Christianity, therefore, is a farce and delusion, nothing more. And yet she calls her system "Christian!" Well, if her theory is correct, that Christianity is a delusion, it is quite logical and proper to say that her theory is Christian also; that is, delusion.

This is the only sense in which it is, or can be, Christian. (If Christianity is real, then Christian Science is *false.*) If Christianity is a delusion, then Christian Science necessarily is also delusion, or it can not be "Christian," in a true sense. Which horn of the dilemma will she choose?

If, then, as we have shown, Christian Science destroys all science and all Christianity, it can itself be neither science nor Christian. What, then, is it?

CHAPTER VI

Mrs. Eddy's Contradictions in Science and Health

In the preceding chapters we have been pointing out chiefly the absurdities in the methods, claims, and doctrines of the founder and "mother" of Christian Science. We now purpose to show that her book on "Science and Health" is full of contradictions in its declarations and teachings. We have shown that it is contrary to all science and all Christianity, as well as all consciousness. Now we shall proceed to show that Mrs. Eddy is also opposed to Mrs. Eddy in numberless instances throughout the book. Of course, to attempt to point out all her contradictions in a work of this size would be out of the question, as they are hundreds. It would hardly be possible to count them even, as they

are so numerous and complex, and ever multiply as one rereads the book from time to time. We have, therefore, selected a few of the more prominent ones, to illustrate the irrational condition of the author's mind in "Science and Health." For the convenience of the reader, we shall number these as we present them, and also that the self-contradictoriness of the book may be the more apparent.

1. We find Mrs. Eddy contradicting herself in the very Preface to her book by claiming her system to be given her of God as a Divine Revelation, and then turning around and calling it her "discovery." Now, if it was a revelation from God, it was not her discovery; and if it was her discovery, then it was not a Divine revelation. She repeatedly renews the claim to a Divine revelation in the first and following chapters; and again and again asserts it to be her "discovery."

2. After claiming it to be a Divine revelation, and the only one that is reliable and worthy of the student's patronage, she tells

us in the Preface that, after teaching this Divine Science, which she got from God, for several years, she closed her college in October, 1889, "with a deeplying conviction" that the next two years of her life should be given to the preparation of the *revision* in 1891 of "Science and Health." From this it is evident that she did not herself believe what she pretended to others, that it was a revelation, but, as she claims in other places, her "discovery;" for had she believed it to be a Divine revelation, she would not have had the deeplying conviction that it needed revising and correcting.

3. She then set to work to copyright her *revised* edition of her new "revelation," in order that she might prevent other publishers from using it; or, in other words, that she might have the monopoly of the sale on the book; and then charges three prices for all copies sold, because of that monopoly secured by copyright. Now, if she really did get this system as a revelation from God, then she has proved herself unworthy of her sacred

trust, and of the same spirit as Simon Magus, who desired the apostolic power, and offered to pay for it, that "on whomsoever he should lay hands they might receive the Holy Ghost," in order that he might speculate out of this Divine gift.

4. She contradicts her whole theory in "Science and Health" in securing a *copyright* on her book; for if her fundamental proposition is true, that "there is no matter," then there is no *book;* for books are matter, or else they are simply what she asserts all matter to be, "belief of error." Now, if she believes that it is merely a "false belief," why did she copyright it? And if she believes it *really is a book,* then she does not believe the fundamental proposition which she has filled her book with arguments to prove to be true. Which position will she choose to take?

5. She denies that God created the worlds, or that there is any earth in existence. All there is in the universe is "God and his *idea.*" On page 230 she says: "Spirit has created all, in and of Spirit; *God never created matter,*

for there is nothing in Spirit out of which matter *could* be made;" "Matter has no real existence" (p. 575). "Creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the Infinite Mind, and forever reflected. . . . The Divine Principle and idea constitute spiritual harmony,—heaven and eternity. In this universe [of principle and idea] *matter is unknown*" (p. 497). Matter, she says, is an error of mortal mind, and never creates erring thought. Therefore, there is no material world, and none was ever created. Her *universe* is nothing but Spirit and ideas. This she affirms over and over; and yet she admits the facts of an "outward world" (p. ix of preface); "astronomical order" (p. 15); a "material world" (p. 164); and talks of "solid bodies," "drugs," "salt," "dome and spire," "wheels," "sculpture," the earth's "axis," and all other earthly things, just the same as other ordinary beings. Evidently she *does* believe that there is a world that she lives in that is more than "belief of error."

6. She denies the personality of finite beings. "All is God;" "The Ego-man is the reflection of the Ego-God. . . The one Ego, one Mind, or Spirit, called God, and infinite individuality, supplying all form and comeliness, which reflects divinity in *individual man and things.*"

Now, here is a double contradiction. She first says the "Ego-man is the reflection of the Ego-God," and yet is an "individual man." Now, it is evident to a rational being that there can be no true reflection of a rational and personal being, without itself being a rational and individual being. Then there would be two individual beings, the being reflected and the being that reflects. This is necessary, as a being can not be a reflection of itself. True, the reflection in a mirror is not a rational being; but it is only a reflection of man's material nature, not of his rational or spiritual being. If there are two beings, the Ego-God and the Ego-man, then it is wrong to say that there is but "one Ego, one Mind, or Spirit, called God." But

this statement again contradicts her other statement that there is "but one Mind, Soul, Spirit, in the universe;" for if Divinity is reflected in "individual man and things," then there is something in the universe besides the individual,—*God.* (See her definitions on p. 9.)

7. She declares God and man to be one, and yet says they are *not* one. Now let us be sure that we are not mistaken in what she says. On page 225 she says: "God is Supreme Being; the only life, substance, and soul in the universe, *including man.*" And yet, after making this sweeping and dogmatic assertion that God includes man, she goes right on to say, in the same paragraph, that "the *individuality* of Spirit is unknown." On page 85 she says: "Spirit can not believe *in* God: Spirit is God." But she has just said, "God is the only intelligence, including man." She repeatedly affirms that "God is all in all." It either follows, therefore, that man is neither a mind, soul, spirit, nor intelligence at all, or else he is God, and God is man;

since "God is the only Mind, Soul, Spirit, or *Being* in the universe." But, after teaching this all through her book, and building her whole theory of healing on this proposition, she coolly turns around when she finds herself cornered with a difficulty, and tells us (p. 476) that "man is not God, and God is not man;" and, to make it clear to her readers, she tells them further, on page 582, that "Man is the infinite idea of infinite Spirit," and that "Mind is the only I or Us, the only Spirit Soul," etc., "the one God, not that which is *in* man, but the Divine Principle, or God, of whom man is the full and perfect expression." So, then, we find that man is neither mind, matter, soul, nor spirit; has neither mind nor God in him; and is therefore nothing but an *idea;* and yet is "the full expression of God." What kind of a God does she believe in, that that which is *nothing* but an *idea* is a full expression of?

8. After arguing at length that man is not matter but *spirit*, she then tells us (p. 259) that "man is not spirit" at all, but that he

"is *spiritual.*" Seeing the difficulty into which her previous propositions had driven her, she hides under this subterfuge, that "man is not spirit," since she has said that there is but one Spirit—God; and to say that man is spirit, logically makes God and man one. Now she says he is only "spiritual." But the word "spiritual" expresses the quality or *attribute* of an object or *being.* If man is "spiritual," there must first be *man,* the object. There can not be an attribute to *nothing.* To say that man is spiritual is to say that he is either spirit or matter, or else only an *idea.* Whichever position she might take would be to contradict herself. If he is *matter,* then her theory goes out at the bottom; to say that he is only an *idea,* is to deny his personality of being, which she affirms; and to say that he is *spirit,* is to contradict her own statement, that he "is not spirit."

9. She both denies the reality of the body, and admits it continually in her writings. The great burden of her argument is

to show (not prove, as she never does that) that "soul and body are one;" that is, that there is nothing but soul or mind, to man; for these terms, she says, "are synonyms" (p. 461). All is mind; matter and body are nothing. And yet she contradicts all her previous arguments when she says (p. 350) that, after the resurrection, Jesus "presented the *same body* he had before his crucifixion." So she admits he had a body, both before and after that event. This practically admits the reality of body. She can not say here, that body is the error of mortal mind, for that mortal mind she can not attribute to Christ.

10. Again she contradicts herself in saying that "Flesh is an error of physical belief; a supposition; . . . an illusion" (p. 577), and at the same time claiming that she heals *diseases* of the body. She practically admits the reality of the body in her argument above quoted to prove that Christ triumphed over death. She says: "His disciples at first called him a spirit, ghost, or specter; for

they believed his *body* to be dead. His reply was, Spirit hath not *flesh* and *bones* as ye see me have." This implies the reality of his flesh and bones. She can not say that he appealed here to their "false sense" to prove his resurrection; for this would be doubly false. Appealing to a false sense would prove nothing. Nor would it, if true, prove the fact of his resurrection; for if he did *not* die, as she asserts, then he had no resurrection. But his whole conversation was intended to prove to them, and to the world, that he actually *did* die, and that he had a resurrection from the dead. If he was not dead, then he was an arch-deceiver of mankind; for he asked them to feel the prints of the nails in his hands, and the hole in his side, "and be not faithless, but believing." Now, if he had no body, and did not die, as Mrs. Eddy asserts (p. 167), and there is no death, then he deliberately deceived the people by pretending to all these things.

11. She tells us repeatedly that "death is an illusion," and yet, to prove this false

theory, she tells us that some people "died" (pp. 47, 52, 55, 81, 140, 187). So in trying to prove too much she contradicts herself.

12. Anatomy she ridicules as one of the errors of "false physical sense;" and yet she talks of the heart and its functions, the head, the hands, the feet, the sexual organism, and all the functions of the body, just the same as other folks, and claims to heal all organic and functional diseases of the same. Now if the body is all an illusion, then there are no such diseases to heal. So she again contradicts herself by asserting too much.

13. Christ, she tells us, "had a corporeal body" (p.35), and an "earthly life" (p. 557); and yet she says that man is neither matter nor spirit and there is no earth. He is "spiritual, but not spirit" (p. 259). Mortal mind, she asserts, "is nothing." Then, if Jesus had a "corporeal body," and it was neither matter, spirit, nor mortal mind, what kind of *corporeality* was it? *Of nothing?*

14. She tells us there is "no pain, sick-

ness, or death," and yet she says that Jesus *did suffer* on the cross (p. 36); yet he did not die, for "there is no death" (p. 606).

15. She denies all physics, but admits the revolution of the earth on its axis, the return of the seasons, the chemical properties of matter; and yet declares that the "properties of matter are properties of mind" (p. 18).

16. "Mortal matter, or body, is but a false concept of mortal mind," she tells us on page 70; and on the next page tells us that, "Perhaps an adult has a *deformity*, produced thirty years ago, by the terror of his mother." What! no body, but a false belief? and yet that false belief may really have a deformity? But what if it has a deformity? She says again on page 65, "But the loss of a limb or injury to a tissue is sometimes a quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete." What a blessing these mortal errors really are sometimes! But the perplexity just here is,

if "man is eternally perfect," as she declares, how can anything be a greater blessing to him? How can "manliness" be graded by the qualifying adjectives, *more* and *most*, if man is "eternally perfect?" And, further, if the "mortal error" that a man has a physical deformity is sometimes a blessing in developing a nobler character, may not the so-called errors of mortal mind *always* be a blessing? Why, then, should she try to correct them? Better let them all alone!

17. Again, she tells us that "God and his idea" are all that exists; and yet she fills her book with tales of woe about a "mortal mind," which is filled with "mortal errors," "false beliefs," and "terrible delusions," that afflict humanity. Now, if there is nothing "but God and his idea," then these mortal errors must be God's ideas. This is the only logical conclusion of this proposition. But logic cuts no figure in "Science and Health," nor in Christian Science, so called, inasmuch as its first requisite is to ignore one's reason and consciousness, and reject

all that commends itself to the common sense of man. In fact, that common sense is "false sense."

18. Her teaching denies that God is the Creator, while she affirms that he *is* the Creator of the universe and man. On page 471 she tells us that "man is the compound idea of God, . . . and therefore is eternal." Now, it is self-evident that that which is eternal never had a beginning, and therefore was never *created;* for if created, it had a beginning. Man therefore, if eternal, was not created by God nor any one else. Again, she tells us that man is God's idea. If he is an *idea* only, then he was not created; for ideas are not *creations*, they are thoughts.

19. On page 154 she says, "God created everything that is to be found in the kingdom of mind." Now, she tells us repeatedly that "sin, sickness, and death, are but the errors of mortal mind." Therefore she shows that the errors of mortal mind are God's creations, or else they are not errors of mind.

20. Immediately following the above sentence she says, "We know no more of man's individuality, as the true Divine image and likeness, than we know of God's." Then, after telling us that we know nothing of that individuality, she tells us in the very next sentence what that individuality is; at least she pretends to. She says, "The Infinite Principle is reflected by the Infinite Idea and spirituality, but the material senses have no cognizance of either."

Quite clear indeed! Now, if the individuality of both God and man are not known to mankind, on what grounds does she assume to tell us *what* either one is? She confessedly is telling us something that she does not know, and that can not be known by man. Is this a specimen of her "Divine Science" and infallible "revelation?"

21. Then, immediately following the above very intelligible sentences, she speaks of humanity's "conception of God." Now, inasmuch as she declares that there is noth-

ing to humanity but mind, and "God is the only Mind," humanity's conception is nothing but *God's* conception of himself.

22. Still more marvelous is Mrs. Eddy's theory, when we discover that she makes God the Creator of himself. As quoted above, she tells us, on page 154, that "God created everything in the kingdom of mind;" and, as previously quoted, "God is the only Mind, Soul, Spirit, Being, in the universe" (pp. 461, 462, 465, 225, etc.). Now if "God created everything in the kingdom of mind," and there is nothing in the kingdom of mind but himself, then it is evident that God created himself. But as she says God is eternal, he never could have had a beginning, and therefore could not have been created at all.

23. On page 158 she inculcates "unselfishness;" and yet she copyrights this pious fraud, and charges us three prices for the privilege of reading her book of "loving deeds" and heavenly messages. Reader, ponder these things.

24. She makes it appear that God alone

is error, and error is God. She repeatedly declares that there is "nothing but God and his idea;" "No Mind, Being, Spirit, or Principle but God." Then, this "mortal mind" that she talks about is God also, or else there are *two minds*, since she says "God is Mind." But she asserts that there is but "one Mind, God." Therefore mortal mind, and all its ideas, are God also. She is trying to destroy the errors of mortal mind, therefore she is trying to destroy "God and his ideas." But *she also is God*, since there is but one Being in the universe; therefore it is God trying to destroy himself and his ideas, since there is nothing "but God and his idea" in the universe. Hence God is trying to destroy himself, in Christian Science. Now, our Savior said, "A house divided against itself can not stand." Christian Science, therefore, can not stand, according to Mrs. Eddy's teaching.

25. Her whole argument is an effort to show that mortal errors are *evil;* and yet she repeatedly affirms that "there is no

evil." Now, which are we to believe? That these "mortal errors" are not evil, or that there *is evil* in the world, even if it be only a false belief?

26. She and her patients claim healing by the *denial* of the existence of the body, and in the same breath declare that their bodies *have been* healed. Either they have bodies or else they have not been healed. Which is it?

27. On page 159 she says, "Mortals are egotists;" and yet she claims to be infallible, in that she is above criticism, and not to be superseded by the teachings of any other. Her claim proves herself an egotistic mortal, surely.

28. She tells us "there is nothing but God and his idea;" and again she tells us that man "coexists with God and the universe." Either man is God, therefore, or else there are two principles,—beings, coexisting from eternity. But she has said, "Man is not God, and God is not man" (p. 476). Alas! alas! what *shall* we believe?

29. On page 134 she intimates that she has suffered greatly for "the truth;" and yet she is reaping a fortune out of the sale of her books and her lectures on these absurd and contradictory theories. (See Chap. X.)

30. God says, "I, the Lord, make peace and create *evil*." Again and again God declares in the Bible that he will send *evil* upon the people who transgress his laws; but over and over Mrs. Eddy declares "there is no evil." And yet she claims to teach God's Word! And after denying the existence of evil so often, she tells us, on page 137, that "whom the Lord loveth he chasteneth."

31. On page 145 she tells us that "the mortal mind is a dreamer." Yet that mortal mind is not a being, "it is *nothing*." Here is, then, a dreamer without a mind; yea, that is *nothing*. How intelligible, indeed, to read of a *nothing*, and that dreaming. Only an irrational being can think of such impossible things as being possible.

32. On page 103 she tells us that "evil is not mind. We must learn that evil is the awful *deception* and unreality of existence." So evil is not mind, but still it is *deception.* Deception of what? Of mortal mind? But "mortal mind is nothing." Now, there can be no deception without a mind to be deceived. So either mortal mind is *something,* or else her "deception" is an illusion of the real Mind, which she says is God. God, therefore, must be the one deceived.

33. She talks of embryology and prenatal influences on the embryo (p. 132), and yet ridicules heredity on page 124, and elsewhere. Now, if there is no such thing as heredity, then there is no such thing as prenatal influence on an embryo; for that is precisely what is implied in heredity. Did she not know this? Or did she think others would not notice it?

34. In her chapter on Marriage, she talks of reproduction, generation, gestation, birth, marriage, and sexual pleasures, etc.; and again tells us that "man is eternal" (p.

471, and elsewhere); "Is never born and never dies" (p. 154). "Where, then, is the necessity of re-creation or procreation" (p. 101)? Now, if there is neither birth, generation, gestation, nor procreation, what does she mean by such insane ravings as are found in her chapter on Marriage?

35. She talks of the sexual relations between man and woman, and of marriage as "the only legal and moral provision for generation among human kind" (p. 266), and yet builds her theory on the assertion that there *is no body*, and tells us on page 653 (index) that "Sexes are not required to assist in the creation of the human race." (See also p. 524.) What does all this twaddle mean, about "marriage," "generation," "reproduction," the "social evil," "masculine and feminine qualities," and mutual fidelity to each other, if people have no bodies, and "God could not make a being *capable* of sinning?" What does she mean by "generation," "fœtus," and "period of gestation," if people have no material bod-

ies and are never born nor die? She *does* believe in the reality of the body, as she shows in a thousand ways, and admits in so many words on page 272, "Mind, which forms the bud and blossom, will care for the *human body*, even as it clothes the lily." So there is a *body*, and there is a *lily*, is there? —though she has denied it over and over. Of course there is, and she knows it as well as we.

36. But she reaches the climax of the ridiculous in this chapter on Marriage (p. 276) when she says: "Husbands and wives should never separate, if there is no Christian demand for it. . . . If one is better than the other, as *must always be* the case, the other pre-eminently needs good company." Well, really! How does this compare with that other declaration, that "man is eternally perfect?" If he is eternally perfect, how can one be any better than the other? Does she believe that woman is not human—man?

37. Still more ridiculous does she make

herself appear on page 278, where she says, "We live ridiculously, for fear of being thought ridiculous." How do we live ridiculously? By perpetuating the idea of the necessity of getting married, thus showing our belief in "pains or pleasures." Yet she is quite willing to appear ridiculous (by this contradiction of her whole theory) to avoid being thought ridiculous in not getting married; so she has had her *fourth* husband. If there is no death, where are they all? Is she a bigamist, or an adulterer? If there is no death, she must be one or the other. So she has only married to avoid being thought ridiculous, eh? Quite comforting that must have been to her husband, indeed! But, then, her large profits out of her book will atone for a multitude of faults, no doubt.

38. But still more ridiculous does she make herself appear in that sentence quoted above from page 276, "Husbands and wives should never separate, if there is *no Christian demand* for it." What is that Christian demand? Does she mean infidelity or adul-

tery on the part of either husband or wife? How can that be, when "man is eternally perfect," and is "*incapable* of sinning," or falling? Where is the *cause* for separation?

39. This strange woman claims the Bible as her only text-book; and yet ridicules the religion and worship of the Jews as mythological and idolatrous (compare pp. 4, 20, and 27). She rejects part of the Bible as myth, and the rest she mystifies till not a single fact or doctrine of the Scriptures remains. She says her only guide and text-book is the Bible (p. 20), and yet she has rejected every doctrine contained in the Holy Book, and denied everything that God has declared therein. (See Chap. III of this book.)

40. She claims her "science" capable of scientific demonstration; and yet asks us to accept her insane ravings and contradictory statements as truth, without proof, even if we have to throw away our reason and consciousness in order to do so.

41. She talks repeatedly of "power over

the sick and sinful" (pp. 11, 20, 28, 29, 46, 47); and yet denies the reality of "sin, sickness, and death," in times without number. They are nothing; therefore it is power over *nothing*. Marvelous power, that!

42. After telling us so often that "there is neither sin, sickness, nor death," she tells us, on page 92, that "*sin alone brings death.*" How does this sound for an inspired writer? What sinners her husbands must have been!

43. On pages 284, 285, she claims that "mortal mind" is the only criminal in the world; and yet she says repeatedly that "mortal mind is nothing." Then, after telling us that mortal mind is the only criminal, and that it is "nothing," she goes on to argue the reasonableness of judicial administration and the punishment of such crimes, when there is no sin, no mortal mind, if that is "nothing," and man is forever "perfect and unfallen," and "incapable of sinning." So she advocates the judicial punishment of *nothing* for nothing, as necessary to deter this "nothing" from doing "nothing" again.

This is the science that she calls "Truth," "God," "The Holy Ghost," and the "Comforter," etc. On page 292 she says, "The nothingness of nothing is plain." It did not seem to be very plain to her when she wrote those pages on the judicial punishment of a *nothing*, as quoted above!

44. On page 178 she tells us that this mortal mind is neither intelligence nor matter; "neither the mind nor body of man;" yet she is continually telling us about the "false beliefs of mortal mind." Now, let the reader think for a moment of the absurdity of a belief without a mind, or thinker, and a thinker without intelligence. If this mortal mind is neither matter nor spirit, but "nothing," all of which she asserts repeatedly, then there is no "mortal mind," according to her own logic; for she has said as just quoted above, "The nothingness of nothing is plain."

45. Again, she tells us that "Christ had a triumphant exit from the flesh" (p. 11), and yet writes her whole book to convince us

that there is no flesh and no matter in the universe.

46. She tells us also that Christ "taught by similitudes." Well, really now, that is funny! Similitudes of what? Similitudes! Similitudes! Did she really weigh that word? A similitude is the likeness or resemblance of one object or figure to another. Now, how can there be any similitude where there is no form, and there is nothing in the universe but one Being, and he is Spirit? But suppose there were other things, how could he teach truthfully by "similitudes," or figures visible to the senses, when "the evidence of the senses is never to be accepted, but is to be reversed?" (See Index, "Senses," p. 653). If the senses are "false senses," how could Jesus teach by appealing to these false senses? What a poor memory Sister Eddy must have!

47. "Man is eternally perfect and unsinning," she says, and yet she tells us, on page 30, that Herod "was a wicked king and a debauched husband." How was this?

48. On page 30 she tells us that "Christ

was crucified," and that he rose "a victor over sin, sickness, and death," when she repeatedly declares there is neither of these in the world.

49. On page 32 she talks of our giving up "sinful pleasures," and yet declares over and over that there is no sin in the world.

50. A lady in Lynn, she says died of taking ether (p. 52), and yet she declares "there is no death." Marvelous science, this!

51. On page 53 we are informed that "man's belief produces disease;" and yet she affirms there is no disease.

52. Christian Science, she tells us, on page 55, "changes the secretions, relaxes rigid muscles, restores carious bones to soundness." Secretions, muscles, bones! Of what? Of the body, of course! Yet she denies that there is any body with secretions, muscles, or bones.

53. On page 78 she tells us of a case of painless labor under Christian Science treatment; and on pages 101, 102, instructs us that there is neither "birth nor death for man;" and on page 185 tells us that "Man is not the

offspring of flesh, but of spirit; because life is of God, it must be eternal, self-existent." Marvelous "labor" case, that! And marvelous philosophy also, that a thing can be created, and yet "self-existent" and "eternal" at the same time! Did Mrs. Eddy not know that that which is "self-existent" can not be created, and that which is "eternal" could never have had a beginning? And this stupendous ignorance many people accept as "revelation," Divine Science, and infallible truth!

54. After telling us repeatedly that man is "eternally perfect," and "can not depart from holiness," etc., she says, on page 187, that "universal salvation rests on progression and probation." Marvelous, indeed! How can there be any probation to that which is "incapable of sin," or any "progression," to that which is "eternally perfect?"

55. On page 175 she tells us that "all human systems of philosophy are pantheistic." Christian Science, as we have shown in pre-

vious chapters, is not a science, but a system of human philosophy, and therefore must be pantheistic.

56. On page 585 she gives as her definition of SON, "The Son of God, the Messiah or Christ; the Son of man, the *offspring of flesh.*" So Christ is the "offspring of flesh," is he? though her book is full of arguments to prove that there is *no flesh*—"all is mind, all is spirit," and "Man is *not* the offspring of flesh" (p. 185).

These are a few specimens of the hundreds of contradictions that are to be found in Mrs. Eddy's "Science and Health." And this is the book which she has offered to the world, at three times its actual commercial value, as the infallible and only guide to man in seeking to know the way of life!

We will not weary the patience of the reader with further contradictions in "Science and Health." These are sufficient to prove conclusively one of three things,—either the incompetency of the author's intellect to rea-

son, or the insane condition of her mind, or the dishonesty of her whole scheme as a gigantic fraud, perpetrated for the purpose of making gain out of the credulity and gullibility of mankind. I leave the reader to judge in the case, for the present.

CHAPTER VII

The Fallacy of So-called Demonstrations

Mrs. Eddy's Demonstrations Demonstrate the Falsity of Her Whole System

INASMUCH as Mrs. Eddy claims to have proved her theory in "Science and Health" by actual "demonstrations" of the healing power of mind over supposed diseases of the flesh, it may be well for us to give some attention to her claims and teachings in this particular.

It will, therefore, be necessary to stop and ask, What does she really claim in this direction? She claims to heal, not only both sin and disease, but *all* sin and *all* disease. But let Mrs. Eddy speak for herself. On page viii of her Preface, she says, "Since the author's discovery of the adaptation of Truth

[by which she means Christian Science] to the treatment of disease, as well as of *sin*, her system has been *fully tested*, and has *not* been found wanting."

Now, please observe these two things, "fully tested," and "not found wanting." That being the case, there is no sin, no disease, that Christian Science can not heal. That is what Mrs. Eddy claims in her own words.

Now drop your eye down the same page, and read again, "What is truth? is answered by demonstration,—by healing disease and sin."

Well may we pause and ask, "Who is this that forgiveth sins also?" But let us go on. On page x of the Preface she says again: "By thousands of well-authenticated cases of healing, many of her students have proven the worth of her teachings. . . . The principle of her system is demonstrable by the personal experience of *any* sincere seeker after truth." Then, after making these sweeping statements, she forestalls all future tests of her statements by adding a footnote to her Pre-

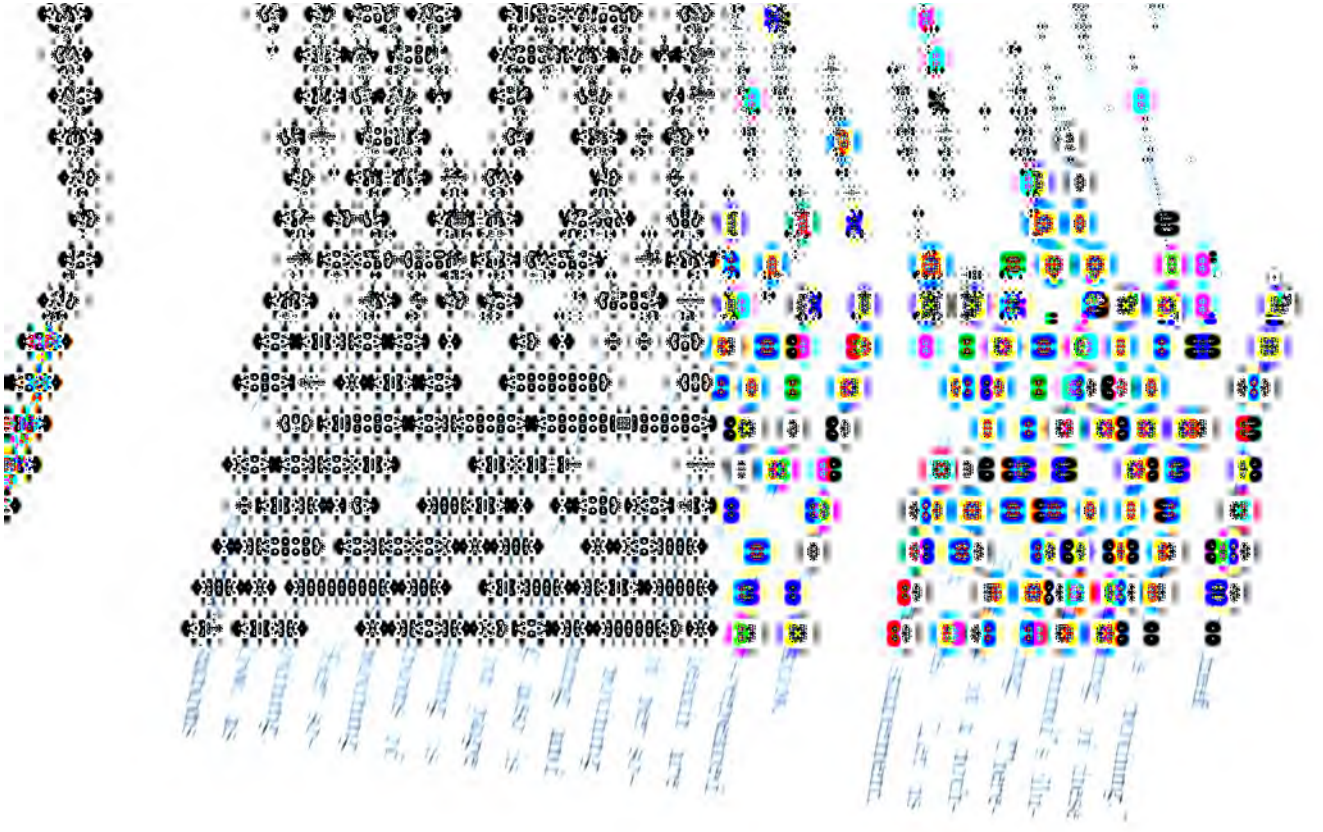
face saying, "The author takes no patients, and declines medical consultation." This declinature simply drops her to the level of the common juggler or trickster, such as the modern magicians and spiritualists. If she believes what she says, why should she, after her publication of such an assumption and declaration of her principles, decline all further practice of her healing art? After declaring that she has the power to heal *all* sickness and *all disease*, and that God "called her to proclaim this gospel to this age," she turns around, the very first thing, and *copyrights* her prescription which she says God gave her, and sent her to proclaim on the principle of "freely ye have received, freely give," goes into a gigantic speculation scheme with this revelation, and refuses either to treat patients or accept consultation! By this act, and by her own words, she makes herself the most diabolical traitor that ever left God's presence since Lucifer fell a victim to the same kind of selfishness, and tried to make himself equal with God. Or like Antichrist, "who opposeth

and exalteth *her*self above all that is called God, or that is worshiped; so that *she*, as God, sitteth in the temple of God, showing *her*self that she is God." All this is taught in Christian Science, as we have shown in the preceding chapters of this book. Let those who follow her beware, as Paul warns them in the following words regarding Antichrist: "For the mystery of iniquity doth already work: only he who now letteth will let, until *she* be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even *her*, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii, 7-12.)

In the above quotation I have simply changed the pronoun from the masculine to the feminine form, as there has been nothing in eighteen centuries that more exactly fits this prophecy than this modern prophetess, who claims to sit in the temple of God, as God, and forgive *all sins* and heal *all diseases.*

By "demonstration" she means, as she says in the above passage from the Preface, "healing disease and sin." Now, these are her own words, so there is no possibility of mistaking her meaning. She unequivocally claims to heal sickness and sin, and to do so to the *uttermost,* in demonstration of her theory.

Let us examine a few of the terms she uses in expressing her pretensions in the healing line of her so-called science. Remember, first of all, that she denies the reality of the human body. On page 70 she says: "Mortal mind and body are one. Neither exists without the other, and both must be changed by Immortal Mind." "Mortal matter, *or body,* is but a *false concept* of mortal mind." And



prove nothing at all, except it be the incompetency of the author's mind to treat of a subject logically and rationally.

We shall now proceed to show the fallacy of Mrs. Eddy's so-called "demonstrations," from the following ten considerations:

1. The fact, as stated above, that she denies both the existence of the *body* and the reality of all disease and supposed deformities of the same. Certain it is that, if there is no *body*, there can be no diseases or sickness of the body. Therefore, to claim to demonstrate the theory that there is no body by pretending to heal the diseases of the body, certainly does not prove that there is no body, but rather proves, if such cures are genuine, that there *is both a body and disease.* Mrs. Eddy's demonstrations, therefore, instead of proving her theory, fully disprove it, if they prove anything at all. Strange she has never seen this fact!

2. Her so-called "demonstrations" further disprove her theories, or else her theories disprove her demonstrations, in that she appeals

to the evidence of her *senses* in proof of her theory that the senses are "lies," "false beliefs," "delusions," etc. Take notice that, in the cures which she cites on pages 86, 87, 88, and elsewhere, she appeals to what she saw, heard, did, and produces these as evidence of the truth of her theory. Now, what is her theory that she is trying to prove by this appeal to her senses? Simply that both the body and the "so-called senses are false beliefs," "errors of mortal mind," and "mortal mind is nothing." If the physical senses are to be rejected as false beliefs, as she constantly affirms, then all that we perceive through them must be regarded as delusion. Then her claims that she healed this one or that one, of such and such a disease, and gives it as a fact, a "demonstration," are either to be received as *false beliefs*, or else that they disprove the very theories that she is seeking to prove by them.

3. Still more funny is her "demonstration" theory, in that she presents the testimonials of those who claim to have been healed, or

who say they *saw* others healed, when her theory, if correct, disproves the truth of *all that they say they saw or witnessed*, or of the cures they believed they experienced, since she says, "The evidence of the senses is never to be accepted." These testimonials, therefore, either prove the *reality* of disease, or the *falsity* of her pretended cures. If the consciousness of disease or suffering is a delusion, then there is no reason to say that their consciousness of a cure is not also a delusion, according to her logic.

4. All the so-called cures of Christian Science can be duplicated any day, and have been duplicated through the ages past, by various methods, and by all kinds of persons, and entirely without anything essentially a part of Christian Science at all. Books have been published for centuries setting forth various methods of mind-curing, and in all of them the essential fact necessary to the cure has been for the patient to believe that he was cured. It matters not what the means used to bring the sufferer to this point, so long as

he could be made to fully believe it, and to act upon that belief; or, as Christian Science has it, "demonstrate."

The limited space of the present work forbids our going into any detailed description of these multitudinous cures and curers. We refer the readers to a few of the more recent and available works that have been published on the subject, so that they may inform themselves if they wish. Among these are, "Faith Healing, Christian Science, and Kindred Phenomena," by J. M. Buckley, D. D.; "Law of Psychic Phenomena," by T. J. Hudson; "Mental Physiology;" "Influence of Mind upon Body;" "Phantasms of the Living."

Innumerable instances might be adduced from various sources to illustrate the power of mind over matter in effecting cures of different affections of the body, would time and space permit. But we can do no more than cite a few cases which have been demonstrated in the personal experience of the writer himself.

It has long been known that warts may

be removed by various methods, such as charms, counting the warts, buying them, and numerous other ridiculous methods. When the writer was about eighteen years of age he had upon one hand a number of warts, perhaps a dozen, of various sizes. The largest was perhaps a quarter of an inch in diameter. These warts had been growing for between two and three years. One day a semi-idiotic young man, who lived in the neighborhood, remarked that he could give him a "sure cure for those warts." On being asked what it was, he said: "Well, if you are going through the field or the woods any time, and happen to find a bone in your track, why, you just stoop down and pick up the bone, and rub it over the warts, and lay it down again and go on; be sure and never look behind you, and those warts will all leave, sure." This was told with that kind of gravity which the simple and superstitious usually assume under such circumstances.

Of course, the writer smiled at this evidence of rustic simplicity, never thinking of

even trying the experiment. Some months afterward, however, while going through the woods, he chanced to find a bone lying in his path. The sight of the bone recalled the prescription for warts. Smiling to himself at the ridiculousness of the idea, he nevertheless had sufficient curiosity to try if anything would come out of the experiment. So, picking up the bone, he applied it to the warts, and then, carefully laying it down, passed on, thinking to himself that it was "a case of one fool following another." No more was thought of the matter for some two or three weeks, when it chanced to come to his mind, and, looking at his hand, great was his surprise, indeed, to find that not a vestige of a wart was to be seen, and they never returned afterward.

Now we are not superstitious, but there can be no question as to the cause of the removal of the warts. So the bone did it, eh? We did not say that. We believe it was simply the effect of the mysterious power of mind over matter. It was a case of mental

healing, pure and simple. The method of its operation no man knoweth. The fact of such cures no well-informed person will deny.

To show the power of mind over the functional derangements of the bodily organs, we may cite a case of a young lady who was a member of our Church on one of my charges. This young lady, who was about seventeen years of age, had some peculiarity in the action of the heart, and had been consulting a traveling "doctor," who was a wonderful healer of all the ills that flesh is heir to, if his word might be accepted for it. He had, in his usual way, assured the girl that she had "a very serious heart difficulty, and one that required immediate attention; and it would be a slow process of cure, requiring months of medical treatment." Finally he told her that he would undertake the case for fifty dollars down, and so much every month.

Before deciding the matter she concluded, with the advice of her parents, to call and ask the opinion of her pastor. After listening to her statement of the case, I examined her

pulse, and found it about 120 a minute. Then, assuming an attitude of indifference to allay her fears, I proceeded to ask some simple questions concerning the condition of her stomach, her digestion, diet, etc., and found that she was troubled sometimes with acidity of the stomach. I assured her that this condition would often produce temporary functional derangement of the heart, and that I did not think her case half so serious as the traveling doctor had represented; that he evidently wanted a good long case and a good fee; that my advice would be, that she wait awhile, and try some simple remedies for the acid condition of her stomach, and see if it did not result in an improvement in the action of the heart.

Again we felt her pulse in a careless way, and found that it had been reduced to 110 beats a minute. We assured her that it was improving already, and that its undue excitement was caused by the doctor scaring her, and went on trying to allay her fears, even making light of her anxiety. After a few min-

utes more I again counted the pulse, and found it only 100. Again proceeding with our conversation, so as to divert her attention from herself and allay her fears, and taking the pulse occasionally, I found that, in course of an hour, it had reached almost the normal condition. I then showed her how her feelings or her fears had been probably the chief, if not the *sole*, cause of this unnatural agitation of the heart; advised her to go home and be a little careful about her diet for a month or so, and cease all worrying about it, and then see how it was; and if it were not better then, to consult the best physician in her own town, or some specialist of known reliability. She went off quite relieved of her fears, and I heard no more of her heart trouble.

Now, we cite this case to show the influence of the mind in either exciting or allaying the action of the heart. Such cases are numerous, and can be tested any day in the year; and no doubt that fear could be kept up to such a degree, and for such a time, as to produce serious functional, if not organic,

disease of the heart. Then, simply by restoring the mind to its normal condition, nature would restore itself.

In that same town resided another lady who was also a member of my Church, who had a very large inward tumor. She had been examined by various physicians, who had told her that they could do little or nothing for her, and one of whom told me the particulars of the treatment by which she was cured. A certain magnetic healer was spending some time in the town, treating "all the chronic cases he could find," and he was called to see this lady. He examined the case, and said he could cure her. After consulting the physician who was attending her, and who related the facts to me, her husband decided to try the magnetic healer. He gave her treatment every day, not allowing his hands to come in contact with her person during the treatment, but, covering her body with a sheet, he would place his hands together spread open, and move them slowly around over the abdomen, as if he were gently rubbing some invisible

thing. This treatment was kept up for some days, when the tumor began to dissolve and slough away. Whether the cure was total and permanent or not, I am not prepared to say; but the physician told me it was a fact, as he was allowed to be present and examine the case and pronounced it genuine. The woman was greatly reduced in size, and is still living, after the lapse of several years, and in apparently her usual health.

These are facts with which the writer is personally familiar. I have withheld the names from the public, but will furnish the names and addresses of the parties to any one desiring it, and sending a stamp for the same.

We could fill a volume with well-authenticated cases of cures of various kinds of diseases, and by different methods. But this we shall not do. Mrs. Eddy's "demonstration" of carrying a woman through a period of labor without pain (p. 78), proves nothing for Christian Science.

First. According to her theory, her "demonstration" was all a delusion of the *false*

senses, since nothing that we see, hear, taste, smell, or feel is true, and therefore she did not see anything of the kind, but was only under a "delusion of mortal mind," since she tells us, on page 83, that reproduction, the embryo, and the birth of man are matters that come "from human belief." She also declares, on pages 140, 154, 549, and elsewhere, that man has neither birth nor death. Therefore, this "demonstration" falls to the ground on her own declarations.

Second. If the facts were true, which is quite possible, it proves nothing, except *that her theory is false;* for it proves the reality of the body and of childbirth, which she denies to be facts in other places; and it also proves a case of hypnotic or other subjective condition of the mind, in which the patient is temporarily unconscious of pain. This is no evidence of the principles of Christian Science teaching, for the same results have been produced without Christian Science at all. Also the extraction of teeth without pain or the use of anesthetics, is now a common occur-

rence, by simply hypnotizing the patient. Of course, Mrs. Eddy disclaims anything like hypnotism, but that does not make it so, nor does she give any proof of the statement, other than her simple assertion. But that is all she gives for anything she has written in her "Science and Health." It is all pure *dogma*, nothing more; and, according to her theories, is incapable of any other proof, as we have shown in other chapters of this work. These cases are simply introduced to show that the so-called cures of Christian Science can be duplicated without the aid or doctrines of that system at all.

As to her case of carrying a lady through child-birth, we can tell of many cases quite as remarkable as that, where labor has been comparatively painless, and quite as rapid, by certain hygienic means, without either Christian Science, hypnotism, anesthetics, or instruments, and with those who have before had the severest times, or have lost several children at birth.

The climax of imbecility in her argument

is reached on page 94, where, in trying to show the power of mind over the body, she says: "Because the muscles of the blacksmith's arm are strongly developed, it does not follow *that exercise has produced the result*, or that a less-used arm must be weak. . . . The triphammer is not increased in size by exercise. Why not? *Because* mortal mind is not *willing* that result on the hammer." Amazing intelligence that! The fact is, the hammer is not organized like the arm: that is, the arm has the factors of *life* and *growth*, while the hammer is simply inanimate matter. One belongs to the *animal* kingdom, while the other belongs to the *mineral*. What an insult to the popular intelligence to write such twaddle, and try to palm it off as "science"—yea, as a revelation from God! Mohammed and Joe Smith never equaled such an outrage on human intelligence as that!

5. The fallacy of these so-called demonstrations is further seen in the fact that many of the supposed cures soon lapse, and many die. In the closing weeks of the year 1898, a

man in Detroit, a strong believer in, and advocate of, Christian Science, became despondent over the failure of the *cure* in his own case, and committed suicide, as reported in the several papers. Was this a "demonstration" of the claims of the system? or of its failure?

A lady has just reported to the writer the case of a lady friend of hers, a schoolteacher, who was a Christian Scientist, who upbraided her for employing a physician during an attack of the grippe, instead of demonstrating by Christian Science that she was "not sick." In a few days *she* also had a "mortal belief" of the grippe, and it seized her so severely that she very soon became convinced that, in a genuine case of grippe, such senseless twaddle did not affect her mortal belief very much, and she, *too*, called a physician, and said no more about Christian Science.

In the village of P——, Mich., there came along some Christian Science healers and teachers several years ago, and organized a school for teaching the mysteries of this art of healing. The writer was invited to enter

the class free of charge, though the others paid twenty-five dollars for the instruction. Among the students was a lady of wealth, who was up in the fifties, and was a member of my Church. She had been ailing for some time, and her husband had concluded to let her join the class, hoping that it might not only cure *her* ailments, but *his rheumatism* as well. Of course she began demonstrating by denying the reality of sin, sickness, and death, and for a time kept up a constant assertion, "I am not sick, I am well!" etc. The following summer we heard that this sister was seriously ill. Taking my wife, I called to see her in her country home, and found her in bed in a very weak condition. She spoke of her physician, and I remarked to her, in a humorous way, that I did not suppose she employed a physician. She smiled significantly, and said: "Well, Christian Science may be all right when there is nothing the matter with one; but when we get *really sick*, I guess we need something different from that." In a few weeks she died of inward cancer. Reader,

what does this "demonstration" prove? The infallibility of Christian Science healing, or the fallacy of it? Such cases are common all over the country, where those who have testified to being *cured*, have soon been *buried* instead.

Nor are these cases confined alone to Christian Science cures, but they are found among *faith cures*, and all others of this class. We have in mind just now a young lady who was a member of the Church of which my brother was pastor. The young lady had been ill for some years, with some kind of spinal trouble, and was bedridden for a long time. All medical treatment had failed to help her, and finally, having been told of the remarkable cures of a certain faith-cure institution, she wrote for instructions as to how to be healed in answer to prayer. The day was fixed, and her faith seemed to rise to grasp the fact of healing, and, believing she had been *fully healed*, she soon arose and dressed; and it was heralded abroad that she had been "miraculously cured in answer to prayer."

Having visited the family once in company with my brother, I felt a little curious to know more definitely about the case, and wrote him, asking some pointed questions as to her strength, and whether she had the appearance of a really healthy person. To these inquiries I received the reply that she did not *appear* so, although he seemed to think there was something remarkable about the case. I determined to keep my eye on it to ascertain how it would come out. She went to Manitoba, to spend some time with a sister, and went about testifying to her cure. The next time I inquired about her she was—*buried.* This was a year or two after she had been healed by faith. Many interesting cases are to be found in Dr. Buckley's work on "Faith Healing," which we can not here quote. If Mrs. Eddy's "demonstrations" prove anything, therefore, they prove the reality of *disease* and *death,* and her theory false to the core.

6. Another fact that spoils her "demonstrations" is, that many are delusions and

frauds, or are greatly exaggerated, at least. This is true also of many of the so-called faith-cures. We have seen people going about declaring that they were well, when they were so weak with heart or lung trouble that they could barely walk a few rods without gasping for breath. Others conceal important facts, which would greatly weaken their testimony if known.

A young preacher, who was fond of religious sensations, used to tell how he had been healed of a carbuncle in answer to prayer. He told the story to the writer, who twenty-five years ago was more credulous of such things than he is at present. He succeeded that young preacher on the charge where he claimed this miracle was performed, and one day he related the story to a company of friends, among whom was a physician. When he had finished the story, the physician smiled and remarked, "Well, he may have been cured in answer to prayer, but I lanced the carbuncle for him just the same." There were others there who knew the circumstance well.

In almost every community where Christian Scientists are at work, as well as all other kinds of mental healers, there may be found numerous cases wherein they have failed to cure, as seen by the after results. These failures and lapses are, of course, never mentioned. An explanation, or reason, with such systems is easily found to account for the failure. But there is no reasonable excuse with a system that declares, as Mrs. Eddy does, that "neither profanity nor atheism" is any barrier to a man receiving the benefits of its curative principle (p. 33).

7. The fallacy of her so-called "demonstrations" is, therefore, seen in the absolute failure of her method to effect either help or cure in many cases. If her system is what she claims it to be, there should be, and can be, no failure to cure every ill or accident that *supposed flesh* is subject to. Be it remembered that she claims absolute power for mind over "all the functions of the body" (p. 45). This is necessary to make good her system. If there is no body, and no disease because

there is no body, then it logically follows that there is no such thing as a broken limb or a dislocated joint, or an amputated member, for the same reason that there is no material body. If there is no material body to be sick, then there is no material body to be maimed or injured, or even healed. No rational being can deny the correctness of this logic.

If, then, there is no such thing as a dislocated joint, or broken limb, or an amputated member of the body (and there is not, if there is no body), then all the cases of fracture, amputation, and dislocation are nothing but illusions—false concepts of some kind of a mind, either mortal or immortal. Now, as Mrs. Eddy claims that *this is the case*, and that the power of mind is *absolute* over all the imaginary ailments of this imaginary body, there is, and can be, nothing that she can not cure by restoring the mind to a right "understanding" of itself, if her system is what she claims it to be.

But is this what Mrs. Eddy claims in her book on "Science and Health?" It is *exactly*

what she claims; or, at least, what her language implies, whatever she may think or mean. Now, let us examine again, carefully, her language in this regard, that there may be no doubt as to her pretensions, and her "demonstrations."

On page 75 she says, "Mind's government of the body must supersede the so-called laws of matter." Observe here, the two words "so-called" and "supersede." These two words imply, first, that the laws of matter are only *so called;* and, second, that the laws of mind are *supreme* over the supposed conditions of matter. But, it may be asked, "Is not that word *supreme* a little stronger than she intends us to understand?" It is no stronger than she herself uses, whatever she intends. On page 43 she says: "Since the author's discovery that mind governs *all*, not *partially but supremely*, she has submitted her metaphysical system of treating disease to the *strongest tests.*" Here she claims the supremacy of mind to cure *all* diseases or *ills* of humanity, by simply denying them as realities.

On page 45 she says that "*every function* of man is governed by the Divine Mind." Now remember, she says, "There is but *one Mind* in the universe, including man." God and man are therefore one. So this *one Mind* governs "every function of man." Is that absolute? or limited?

But, to leave no doubt as to her pretensions and meaning, she puts the climax to her arguments on page 115. She says: "My method of treating *fatigue* applies to *all bodily ailments*, since mind should be, and *is*, supreme, *absolute*, and *final*. . . . Mind heals *all ailments*." Here she claims her system of treatment *supreme, absolute*, over all human "ailments." (That must include amputations and deformities.)

Now let us consider this term "absolute" for a few moments. Absolute means *absolute*, and not limited. There can be no middle ground between absolute and limited. A thing is either absolute or limited, and never can be both. Therefore, Mrs. Eddy, having carefully chosen this word as the measure of

her power, and the "demonstration" of her system, must stand by it, or *recant.* To recant would be to give up her whole theory, and all the profits financially accruing from it. That she could never do. So she prefers to take the chances of dodging the criticisms, and go on, standing on the word *absolute.* Then, to shield herself, she puts the footnote at the bottom of her Preface, "The author takes no patients and declines medical consultation."

How cunning, indeed, to base her system on the "infallible demonstrations" of "the strongest tests," and then turn around and refuse all patients and consultation! If she means what she says, that her system is applicable to, and *equally efficient* in, all cases, even to the taking of *poison,* as she claims on page 70, and that "what is termed disease does not exist" (p. 81), then why is she not willing to let her whole scheme rest on actual tests, in cases of supposed deformities and amputations? *We challenge all the Christian Scientists in the world, singly and collectively,* to submit

to an "actual test" of their theory, as taught by Mrs. Eddy and by them generally, *in one single case* before competent witnesses. We will select a case of poisoning, or of an amputated limb; and if they will "demonstrate" the "absolute" power of mind over body, either to resist the power of the poison without remedial agents, or to put a limb—a real limb—on a man who has lost a leg, we will accept their theory in toto, and confess ourselves in "mortal error."

Of course, they will not accept this challenge. But why not? If they really believe what they teach, why should they refuse such a test? Mrs. Eddy says her "science *must* be demonstrated by healing" (Preface, p. 9), and that it is capable of *absolute* "demonstration." Come now, Sister Eddy; if you believe that, let me give *you* the dose of poison, which you say is harmless, or let me bring the one-legged man for you to "demonstrate" on. I shall be most happy to abandon my false position if you can demonstrate on these two classes of cases.

If they are not willing to put their system to these tests, then we have no reason to believe in their absolute power over the body to heal "*all* the ailments" of humanity. Be it remembered, that if there is a single instance where their method will *not* heal, then its power is not *absolute*, but *limited*. But they have based it on the assumption that it is absolute, and not limited.

If they are not willing to put their system to the "severest tests," as Mrs. Eddy claims it has been, there is but one conclusion, and that is that they know it would be a failure in all such cases. That it is a failure in these classes of cases is evident from the very admission of Mrs. Eddy herself. She does not claim that she has ever *healed* the man who had lost a leg by amputation or accident, nor that any one else has ever done so, by causing a new limb to come in the place of the old one, except it be Christ himself, who did heal "the maimed;" yet she says she believes the time *will come* when such will be the case.

Now, two things are evident from this ad-

mission: First, that her theories have not *yet* been proved, by any actual experiment, to be true; viz., that the power of mind to heal "all bodily ailments," as she declares, "is supreme, absolute, and final." And, second, that the cases in which their system of healing is effectual are *limited to certain classes, beyond which no metaphysical or faith healers can ever go.* And inasmuch as the whole system of Christian Science is built on the theory of the *absolute power of mind* over matter, on the assumption that "matter, or *body*, is but a false concept of mortal mind" (p. 70), and therefore *is nothing;* and this theory *must be proved* by its absolute power in healing "*all* the ills or ailments of humanity;" and, there are certain classes of "ailments" which it can not heal, it is fully proved *that Christian Science is not what it claims to be,* and therefore is an awful delusion, based upon an awful untruth, as is shown by the utter failure to carry out the "demonstrations" which, they say, is the only proof of their theory.

But this failure is not limited to cases of

amputation, poisoning, raising the dead, or curing deformities; but in almost all the actual diseases of life may be seen numberless instances of their failures. The writer has personal knowledge of a large number of cases of total failure to cure or help, in consumption, typhoid-fever, rheumatism, cancer, nervous prostration, and many other diseases. But these failures are so common in every place where these people operate, and pretend to cure by mental treatment, that it is useless to burden the reader with multiplied cases in detail. All are familiar with them. But this limitation of their power to heal, simply proves that all their so-called demonstrations are a farce, and nothing more, so far as proving the fundamentals of the system is concerned.

8. The fallacy of their demonstrations is further shown in the fact that they all decline to accept any practical test of their curative power, and say that "Christ did not work miracles to satisfy the curiosity of men." True: but that was not necessary in his case,

for he was continually working all kinds of miracles in the presence of the people, even to raising the dead, opening the eyes of the blind, and the ears of the dumb, and restoring the paralytics, and even making whole those who were maimed; that is, those who had lost some member of the body. These people were known by the masses, both before and after their healing. When Christian Scientists have this kind of "demonstration" to offer in proof of their theories, then we will not need to challenge them to a practical test of their power at healing. Until they have other proof of their "absolute power" than their mere say-so, we shall refuse to recognize their system as a "Divine Science." When they raise the dead, restore the eyes of the blind, and make the maimed whole—make new limbs grow on old stumps—then we will accept their "demonstrations" as genuine; not till then.

9. Mrs. Eddy's "demonstration" theory is seen to be a farce in the fact that her most important tests are yet in the future. She

predicts, on page 485, that *when* her science is "understood, *then* the human limb would be replaced as readily as the lobster's claw; not with an artificial limb, but with the *genuine one.*" Now, is n't that scientific? after building her whole theory on the assertion of the "absolute demonstrability" of the "absolute power" of the mind over "all human ailments," and that that "absolute power" can be demonstrated by "any honest seeker after truth," finally to confess that she has never seen or known it to be done, but she is sure *it can be done, when* her "revelation" comes to be "understood!" This is "scientific demonstration" with a vengeance! But the query is, if she got this science as a revelation from God, and God sent her to preach this new gospel, and to demonstrate it by healing "all human ailments," and she claims to be the only person inspired so to preach it, and is *infallible authority* on this Divine Science, why can she not do that which she says *can* be done when her science is understood? Did she not see that even

Mrs. Eddy did not, or *does not*, yet "fully understand" this so-called science, of which she claims to be the only infallible exponent? If she does not understand it fully, why does she condemn, and brand with infamy, those who do not agree with her in all that she says? Did it not occur to her that if God gave *her* a revelation, he might have given some other folks also a revelation? He did not give all his revelations to one man or woman in the past; why should she fancy that he has given it only to one person now? Has it ever occured to her that, as her revelation needed "a revision in '91," it might,—in view of its not being yet sufficiently understood by her for her to demonstrate it by causing a new leg to grow on an old stump (like the claw of the lobster),—need another "revision," in order that she may so fully understand it as to give the world the much needed demonstration of its "absolute" power over "false beliefs in matter?" Alas! alas! what fools we mortals be!

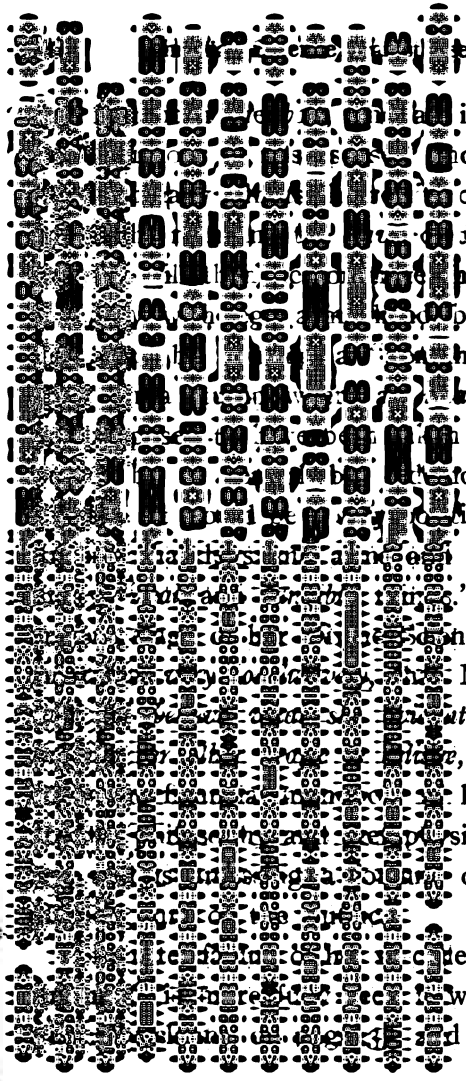
10. But the last and funniest thing about

her claim to absolute "demonstration" is that, while making these pretentious claims, she says, on page 86, "I have *never made a specialty of healing disease;* but healing has accompanied all my efforts to introduce Christian Science." Is that true? Then her healing "demonstrates" the *untruth* of Christian Science; for if *genuine healing did* accompany all her efforts, then there certainly was something to heal; and if so, her whole theory is *false,* and "sin, sickness, and death" are *real.* But if she has never made a specialty of healing disease, and therefore has never put her theory to "the severest tests," how does she *know* that it is susceptible of "absolute demonstration?" Evidently she has been giving theories for facts, and simple *dogma* for science, throughout her entire book on "Science and Health." Hence all her so-called demonstrations are demonstrations of the *failure of her system to do what she is constantly claiming for it:* in other words, that it is a failure in proving its claims.

This failure she has practically admitted

herself, and therefore proved conclusively that she does not believe what she has published in her book, that her "method of treating fatigue applies to all bodily ailments, since mind should be, and is, supreme, absolute, and final" (p. 115). For, after declaring this emphatically and repeatedly, and claiming the actual demonstration of this absolute power over all human ailments, she has acknowledged the failure of her system heretofore to heal certain classes of "ailments," but thinks it *can be done* when it is fully understood. And in contradiction of all that she has said to the contrary, she says that when that final demonstration has been made, it will be by causing a new leg to grow on an old stump; "not an *artificial*" or sham leg, "but *a genuine one*," as real as that of "the lobster's claw," that grows on where an old one has been lost (p. 485).

Amazing logic, this! After spending some six hundred pages in telling us that there is no *reality* to the body of man, and that "man is not made up of brains, bones, and muscles,"



its *ailments*
nd are *noth-*
of both the
he lobster;
he *unreality*
pones, mus-
he leg" to
ginary one
off. That
onstration"
ive demon-
bodies are
." At the
nce it dem-
Mrs. Eddy
tly is very
e, while she
her system
sical quack-
out of the

ed "demon-
we consider
d elsewhere,

that "that alone can furnish us with *absolute evidence*" of truth which demonstrates the power of Christian Science over SIN, as well as over *sickness* and *death.*

Now, where, in all her so-called "demonstrations," has she proved her power to annihilate *sin,* or to save from sin by destroying it? Here, like Antichrist, she puts herself in the place of God, and claims to destroy sin, or to save the world from it. Now mark! she claims, that in order to prove its power, Christian Science *must destroy sin,* as well as disease and *death;* and the "absolute evidence" *must include* all three of these things, as she claims on page 35. If, therefore, her "demonstrations" do not cover all three of these kinds of evils, "sin, sickness, and death," and all classes of each kind within the range of its *actual tests,* then her "absolute evidence" is not yet produced. But has she demonstrated all these claims? Not at all. She has not whispered a *syllable* to prove that *she, or any of her followers,*

have ever raised the dead, or that they can save any one in the world from dying. If she could do that, why did she allow her three husbands to die? Here is, then, a shortage in her "absolute evidence" of the "absolute power" of her system, by absolute failures. Now, what evidence has she produced, or *can* she produce, to prove her power over *sin* to destroy it? That is something that is not demonstrable by any human methods, or known by any human science. To say that this, or that, has been the means of saving individuals from committing *outward acts* of sin, is not in any sense proving that the heart is saved from the *guilt* of sin. To destroy the *consciousness* of sin in the conscience, by denying that we have any sin, is no evidence that sin no longer exists. Yet this is the very method, and the *only* method, by which Christian Science saves or "heals from sin." You are to say, "It is nothing! It is nothing!" and that is the end of it. The demonstration of this fact belongs alone

to the eternal world. No human science can demonstrate it, as Omniscience alone can deal with the question of *sinlessness* or *guilt*. In professing to save men from sin, Mrs. Eddy is an arch deceiver and base impostor. Her teachings are not only ridiculous nonsense, but damnable heresies.

CHAPTER VIII

Contradictions Between Christian Science Theory and Practice

HAVING shown the self-contradictoriness of Mrs. Eddy's teachings in "Science and Health," and the contradictions between her theory and her so-called "demonstrations," we shall show that neither she, nor any Christian Scientist so called, in the world, believes for a single moment the doctrines they teach and *profess* to believe. As to their honesty or sincerity in presenting their views or holding them, I have nothing to say at this point of our argument. What I propose to show just here is, that, whatever they may reason themselves into *thinking that they believe*, they do not, and *can not*, in reality, believe it; and this their daily conduct proves conclusively.

Let us again place before us Mrs. Eddy's fundamental propositions, that we may the more readily see the practical rejection of them in their every-day practice, whatever theories one may have reasoned himself into accepting mentally.

Mrs. Eddy's leading propositions are:

1. "Matter is nothing, and nothing is matter."

2. "Mortal existence is a dream, it has no real entity." "Mortal mind and body are one. . . . Is there any more reality in a waking dream of mortal existence than in the sleeping dream? There *can not be*, since whatever appears to be a mortal mind or body is a mortal dream" (p. 146).

3. "Either everything is matter, or everything is mind: which is it?" "Matter and mind are antagonistic, and both can not have place and power" (p. 166). "Nothing that we can say or believe regarding matter is true, *except that matter is unreal*, and is therefore a belief" (p. 173).

4. There is no material body. All is

mind, all is spirit. Body is nothing but a mortal thought, and that is nothing.

5. "There is but one Mind or Spirit in the universe, that is God." Man, therefore, is nothing but mind, and mind is nothing but God. "God is the only mind or intelligence, including Man" (p. 225).

6. Having no material body, it needs no protection from heat or cold (p. 272). Flannels and clothing are of no account.

7. The body, being nothing but a mortal thought, has no real need for food; and eating, taste, and appetite are only forms of mortal error, or false belief. She says: "*Food neither strengthens nor weakens the body*, though mortal mind has its material methods of doing its work, one of which is to declare that proper food supplies nutriment to the human system" (p. 118). Therefore eating is a foolish fad of mortal mind, and wholly needless, and a delusion; we only fancy we eat, and it is foolish to fancy it.

8. As people have no material bodies, there is no such thing as distinctions of *sex*.

Male and female, man and woman, birth and death, are all "delusions of mortal mind." "Man has neither birth nor death," she says, on page 140.

9. There being neither "birth nor death," it follows logically, as she says again on page 140, that man *never grows old:* "He is neither young nor old." Of course, being God, he is "eternal," and therefore "has neither beginning nor end."

10. There being no material body, and no material world, and neither "sin, sickness, nor death," there is nothing to feed, clothe, carry about, wash, bathe, nurse, hug, nor kiss while living, nor to *bury* when the mortal idea comes over somebody that somebody has died.

11. There being no matter, there is no material earth in which to bury a supposed material body, when somebody fancies someone is really dead (pp. 424, 427, 351).

"Is that what Christian Scientists believe?" you will ask in amazement! No; it is not what they believe, as we shall endeavor

to show; but it is *exactly what they teach*, and what Mrs. Eddy gives in her "Science and Health;" and what she occupies over five hundred pages to make *us* believe; and what she claims God gave her as a "revelation," and which, she also says, she "discovered;" and on which she has secured a copyright in her book; and which hundreds of people are paying from $200 to $800 to have expounded to them, to enable them to put it in practice. And then, after they have paid their inspired teacher $600 or $800 to tell them all this, they can sit down to the same table with her, and see her stow away as much beef and potatoes as any other "mortal mind" that ever fancied that it was feasting on material food.

Now, all this nonsense is what is taught in the system which Mrs. Eddy has named "Christian Science," and "Divine Science," as every one knows who has ever read her book on "Science and Health." We unhesitatingly declare, that neither Mrs. Eddy, nor any living, rational, earthly being, ever really believed that. While they may have

done so *in theory*, in actual life they have demonstrated that they did not, and *could not*, believe it.

1

Let us now apply this first proposition, "There is no material world," to the life and practice of any one of them, and see how their theory and practice agree. If there is no material world, no matter, then all recognition of such a world, or such a thing as matter, is "delusion." Was it "delusion" when Mrs. Eddy conceived the idea in mortal mind that she had written a book? If so, she is still under the delusion of "false sense," and she has no copyright on "Science and Health." If she insists that she has, then she confesses the *falsity of her whole system*. Was it delusion when she secured this copyright with the idea that she would really make money out of it? Is it delusion that she receives from $200 to $800 for telling other people what fools they are for believing that there is such a thing as

gold and silver in the world; that "all is mind, all is spirit?" Was matter a "delusion" when she prosecuted a competitor for using that which she had a copyright on, and got damages from him for thinking that there was really such a thing as a book to steal from, when she herself copyrighted a "mortal error," under the false belief that she could really get *dollars* out of it?

Is it "delusion" when they stand behind the counter and tell their customers that their wares are "all wool and a yard wide," "genuine English make, imported right from the Old Country;" "real cut-glass or china-ware;" that it is "genuine cane-sugar, and not beets;" or that "it is solid gold, and not filled goods?" If that proposition is correct, then, when they represent their goods in this way, they make themselves the veriest liars in the world.

Is that proposition true, when they sell a piece of land, and give a clear title to it, and receive money for it? Then they make themselves the veriest rascals in the com-

munity, since all the deeds in the world are, according to that proposition, nothing but "mortal lies."

Does Mrs. Eddy believe that "there is no matter," when she buys or builds a house, or a *church* perchance, and deals in other supposed real estate? If she believes it is true, she is one of the biggest fools in the world of fools, for dabbling in *imaginary* real estate. And if she does not believe that first proposition, as she evidently does not, then she has, by her dabbling in deeds to *mortal errors*, "demonstrated" that all she has written in her book is a gigantic fraud, to "squeeze" the *real dollars* out of her followers.

If there is no matter, or they believe there is not, why do they recognize a difference in the *kinds* and *qualities* of materials, or supposed materials, which the contractors put into their buildings? Would any of them, under a contract for a building of stone, accept from the contractor, a wooden structure, or a drawing on paper, under the

assumption that "all there is in the universe, is Spirit and its idea?" If that is true, then the building on paper is just as *real* as the one of stone. Why not, since both are false beliefs?

Is it true that there is no matter, or material world, when they step into a carriage, street-car, or railway train, to go from one place to another? If it is true, then change of location is all "a mortal error." If heaven is "not a place, but a state," then that must be true now also. If there is no *earth* on which we have supposed we lived, there can be no change of place.

If there is no material world, why do they buy *coal* and *wood* for fuel, and use *water* to put out an imaginary *fire* that "mortal mind" fancies is destroying their *material* property? Did ever any of them stand by and see their property go up in flames, and not use water to put out the flames, but coolly remark that, "It is nothing but a false concept of mortal mind; there is no matter, nothing to burn?" Never! Yet

these same people will stand by the bedside of husband, wife, or child, as we have often known, and say, "There is no matter, there is no sickness nor death," and allow them to die for want of medical care! Of course, they will say, "There is no death." But whether there is or not, they go through the form of burial just the same as if there were, supposing that they bury them "out of sight," when they say there is neither sight, smell, corruption, nor matter. If there is not, why do they fancy that it will help matters to go through the delusion of an imaginary burial? But if they really believe that "matter is nothing," why can they not "demonstrate" it in putting out fire, just as well, by saying so, as they claim to do in healing the body? If there is no reality to matter, then a building is just as unreal as a human body. If mind has "absolute power" over matter, and both disease and fire are unreal, then mind ought to control one illusion just as well as the other, since all that is necessary in either

case is to deny the reality of matter and the testimony of the physical senses, which are but mortal lies, and sickness at once becomes nothing, and fire an optical illusion. If Mrs. Eddy's teachings are true, then this is true; for this is exactly what she teaches. Two opposites can not be true at the same time. If there *is* matter, then it can not be true that "there is *no* matter;" and if it is true that there is *no matter*, then it can not be true that there *is matter*. We must, by accepting one of these propositions, reject the other, or we are not rational beings. Now, Mrs. Eddy repeatedly declares that "matter is nothing," and "nothing that we can say about it is true, except that it is unreal." That being true, a house, a lot, a horse, a car, a deed, a book, a copyright, are all alike unreal, and nothing but "false concepts of mortal mind," or some other kind of mind.

If there is no matter, or if they believe there is not, then rain, snow, hail, cold, and heat are all but false ideas of mortal mind

also. That being the case, can any one account for these people, who claim to believe all that, carrying an umbrella to keep out the heat or rain, or wearing winter clothing or shoes to keep out the snow, or going into an imaginary house to get out of an imaginary storm? Not one of them was ever so idiotic or insane as to believe their doctrine in a *practical way;* that is, to believe it strongly enough to allow their theory to govern them in their conduct, in anything, except in the supposed cure of disease, which they say never existed except as delusion. Thus their every-day actions "demonstrate" that, whatever they may *fancy* they believe in theory, they do not for a moment believe it in their inmost heart. This demonstration is "absolute and final" when applied to any department of human conduct.

II

They ignore the evidence of the senses, denying their testimony, and declaring them "five mortal beliefs" (p. 484). Mrs. Eddy

says, "The testimony of the senses *is false;* their evidence is *never to be accepted.*" (See Index, under "Senses," p. 653.)

Now, please notice she says, "The evidence of the senses is never to be accepted!" But does Mrs. Eddy practice what she preaches? Not at all. Probably, like some we have heard of, she can not both preach and practice, and therefore she finds it much easier to do the preaching than the practicing, and so does not try to do the latter. Certain it is, she does not practice what she preaches in this respect. She says we are not to accept the evidence of the senses; and yet goes right on *accepting the evidences of every one of her senses* every day of her life, and in every *act* of her life. Does she use her *hands* to feel with, or work with? She is using what she says we must reject as false sense. Does she use her *eyes* to see? Then she is crediting her senses. Yea, she even produces her senses in evidence of her healing power, and tells us that she *saw* such and such a thing, as proof

of her system of healing. Does she ever *eat?* Then she is crediting her sense of taste. Can she detect any difference in the odor of a putrid carcass or limburger cheese, and the fragrance of the rose or the sweet syringa? Then she accepts the evidence of her senses.

On page 108 she ridicules the idea of our believing the testimony of our senses to the fragrance of the rose. Yet in all her daily actions she recognizes, and *accepts*, the evidence of her senses. Her conduct demonstrates that she does not really believe what she teaches in her book, and that in every particular.

So we find that, in all human conduct, there is indubitable evidence that it is impossible for any rational being to act upon the principles taught in Christian Science. It may not be so strange that ordinary folks do not "understand" this Divine Science sufficiently to *practice* all that it teaches; but in Mrs. Eddy's case there is no excuse for not practicing *all* that her system implies. She claims to have been inspired of God, to have

had a *revelation*, and to be beyond error or improvement in her teachings. There is, therefore, no ground for excuse, and no excuse that can be made, for lack of knowledge on *her* part, without giving up her whole theory as taught and claimed in "Science and Health." To admit her ignorance would be to destroy her claims, and spoil her whole financial scheme. Every brick in her house, every picture on her walls, every table, chair, and bedstead, carpet and dish and musical instrument, cries out against the falsity of Christian Science, and declares the full belief of its founder and teachers in the reality of the material senses. We will, therefore, reject the theories and teachings of this system as *false*, until they can demonstrate the truthfulness of their fundamental principles *in their own lives* and daily conduct. When they do that, any of them, from the founder down to her humblest follower, then it will be time enough to give it our serious attention, say nothing of our financial support. Let us keep our funds to do just what Mrs. Eddy and all other

teachers of this so-called Divine Science are doing,—*buy food, and comforts, and shelter* for ourselves and our imaginary families; take good care of our health, and demonstrate that we have not lost our rational intelligence by accepting such *irrational nonsense* as "Divine Science."

III.

Next they ignore the existence of a material body to man. "Mortal mind and body are one; . . . whatever *appears* to be a mortal mind *or body* is a mortal dream" (p. 146).

Now, does either Mrs. Eddy, or any of her pupils, believe that? Not one of them! If they believed it, would they go through the hollow mockery of daily buying, cooking, and eating food; or, rather, of imagining they do? For they say it is all delusion—mortal error.

No material body? Only "a mortal dream?" Yet they will cherish the false idea that it is real, and indulge in the *false pleasures* of "gustatory sense," when they declare that it is all a "false belief" of mortal mind. Amazing consistency, this!

The body is "nothing but a dream!" Yet they are just as anxious to get imaginary *dollars* to buy imaginary *clothes* to cover this imaginary *body*, as any one who believes that body to be real and material. No *body*, of course! But they feed, clothe, shelter, conceal, protect, and care for it; yea, and even *marry* themselves to other supposed individuals having bodies; and if one of those imaginary beings happens to "pass from mortal sight," they look around for another one to marry, just the same as other folks. There is no *sex*, yet they always manage to marry "a dream" that is supposed to be of the opposite gender from themselves. How shall we account for all this, if we accept the profession of faith of these individuals? These things are all "mortal errors!" Yet they continue to practice them. The body is a "mortal dream!" Yet Mrs. Eddy has, according to accredited statements, been married four times. Pray why did she marry "a dream," and do it four times over? O no, Sister Eddy, that won't go down, quite!

The body is "nothing but a dream," they say. Yes, when that suits their financial purpose best. A certain individual who was supposed, in mortal mind, to be of the masculine gender, who was a member of my Church, went off with this new fad. He took particular pains to disseminate his views among the other members of the Church, when I had occasion to instruct them against the fallacies of the system. This aroused his animosity, and he sought revenge by seeking to prejudice the people against me. I learned of his conduct, and resolved to put a quietus upon him, which I effectually did. Knowing that he professed to believe the doctrines of Christian Science, and that he had openly avowed them, and that he had at the same time made application for a *pension* from the Government on the ground of physical ailments contracted during the war, and that he had made affidavit to that effect after proclaiming his doctrine that "there is no body, and no sickness nor death," I sent the individual word that if I ever heard of his interfering again with me

or my business, I would report him to the Government officials at Washington as having perjured himself in his application for a pension on the ground of physical disability, when he was publicly declaring his belief that there *is no such thing.* He became instantly quiet, and I had no further trouble with him. Did he believe that matter, dollars, and body, and sickness were all mortal dreams? or did he only fancy it mentally? Certain it was that he did not believe his doctrine strongly enough to take any risks of losing that *imaginary pension.* How strongly they do cling to their old "mortal errors" when the matter of dollars and cents is involved! If Mrs. Eddy and all her teachers would teach their doctrines for *nothing,* and go without food, shelter, or clothing, and shut their eyes, nose, and mouth, and use none of their "so-called senses," and thereby "demonstrate" that they really believe what they preach, and *practice it,* then we would give them credit for *consistency* and honesty at least, if not for sense. And if they will continue this mode of living for a

year, and go through a Michigan winter without food, clothing, or shelter, and come out in good condition in the spring, we will then seriously consider the correctness of their theories; not till then. Come, now, Sister Eddy! if you really mean that your system has been, and *can be*, "subjected to the severest tests," do n't object to this one; for there are many others nameable that are more severe than this. I am moderate in my demands, as I do not wish to embarrass you at all. Come, now! Either "demonstrate" that there is neither matter, body, dollars and cents, and the senses are all "false beliefs" of mortal mind, or else give up the game, and quit!

IV.

They deny all personality, all mind, soul, spirit, being, and intelligence but God. Over and over, Mrs. Eddy declares this in her "so-called" book, and all her followers echo whatever she says, since "there is but one method of teaching it." And yet they are just as keen to strike a bargain for *personal gain* in dollars

and cents as any one else. In fact, they seem to be especially gifted in these matters. Mrs. Eddy copyrights her books, and charges an exorbitant price for them, and then divides up her system into *several courses*, in order to get several *exorbitant fees* out of her pupils for teaching them the mysteries of her so-called science. Of course, "there is no matter;" money is nothing but a "false concept;" but she likes to believe it is *real* just the same. Now, if her first proposition is true, that matter is nothing, then *money* is nothing. If money is *something*, then matter is something. Now, which is correct? Both can not be true. But Mrs. Eddy's copyrights and big prices for books and instruction "demonstrate" fully that she believes that money *is something;* therefore she believes that *matter* is something. So she does not believe her first and fundamental proposition, that "matter is nothing." She also demonstrates that she does not believe that "God is the *only* Being, Soul, Spirit," or individual in the universe. If she did, she would not fancy that she was teach-

ing *God* her system, and charging him such prices for instruction; and if she did, then she would prove that there are at least *two beings* in the universe, she and God.

Now, let us imagine anything, if we can, more incongruous and self-contradictory than for a person to deny the existence of a material world and a material body, and the plurality of "souls or spirits," and then go right on dealing with *other folks*, taking out a copyright on an imaginary book to prevent other folks from stealing her rights, and then prosecuting somebody for infringing that copyright, when that somebody and the one who prosecutes are both the same person, and neither of them is a personal being, but both are God, who is "the only being in the universe." Yet this is what Mrs. Eddy teaches in "Science and Health." Sublime science, indeed!

Imagine, again, one marrying an *idea*, that is "neither body nor mind;" and, when that idea is supposed in mortal mind to have died, holding a funeral over it, and investing im-

aginary money in an imaginary casket, in which to encase that *idea*, and then go through the form of burying that "mortal error" in an imaginary grave, in an imaginary earth; and then, further, to go and invest in an imaginary *granite* monument, to set up over that imaginary grave that is supposed to contain the mortal remains of "a mortal belief!"

We have seen all this done by a woman who claimed to heal "all sin, sickness, and death," and who passed for both a preacher and healer of this new "science." O no; there is no body! But she loved to fancy that she had a horse and phaeton to carry about her "mortal error" of two hundred pounds avoirdupois, which had so fastened itself to her that she fancied it much easier to "believe the mortal error" that she was *riding* than to walk about town on her imaginary feet. We saw this lady bargaining for a supposed granite monument, to place over the imaginary grave of her imaginary husband, which she *thought* she had buried a short time before; though

the Christian Science preacher did stand over the imaginary casket, and tell the people that "there is no death;" that Christian Science had "banished sin, sickness, and death from the world."

Yea, this same lady, who thought she had invested in a granite monument, and held Sunday services to teach the people that "there is no matter, no body, no *death*, and no sickness nor disease," had, hanging in front of her "mortal error" of a house, a sign which read, "Christian Science Doctor." Pray, what did she doctor, if there is no *body* to be sick, and no *sickness* to cure? And why did she charge a dollar a call if she really believed that there are no dollars in the world? Why did she hang out an imaginary sign-board in front of her house, when she was teaching the people every Sabbath that that sign-board, house and all, were only "false beliefs of mortal mind," as "there is no matter?" Did she believe it? Why did this same lady call in at a neighbor's house one winter morning when "mortal error" supposed the

temperature was some twenty degrees below, and show her how she had frozen her ear the day before? Did she really believe she had no ears, and that her body was "a dream," and the freezing was all "an error of mortal mind?" Not at all! Her Christian Science *belief* was all "an error of mortal mind" that time, and she "demonstrated" that she did not, in reality, believe the doctrines she was teaching others as Mrs. Eddy's "Revelation," or Divine Science; nor that "the evidence of the senses is never to be accepted." Not a Christian Scientist in the world believes these doctrines, nor *can* believe them, as all their actions clearly prove. We find that they work, ride, walk, talk, eat, feel, smell, use tools, cut themselves, or pound off their finger-nails, just the same as other people.

V.

In view of all these facts concerning the practical life of these strange people, what shall we conclude concerning them? That they are all dishonest, and intentionally lying,

when they say they believe the teachings of Mrs. Eddy? Not at all. No doubt many of them are talking this system for the simple reason that "there is money in it;" and they are taking advantage of the gullibility of the public to make gain, or are anxious for a little more notoriety than they have been accustomed to. But no doubt there are many honest people who, by the shrewd sophistry of Mrs. Eddy, have been mentally persuaded of the truthfulness of her general teachings, who have never noticed the logical absurdities and contradictions of her fundamental propositions. They never grasp the full import of those subtle arguments and propositions when given a practical application to the things of actual life, as we have here pointed out.

Shall we say, then, that they are fools? That does not necessarily follow. Many intelligent persons are not literary or scientific critics. They may see a degree of apparent reasonableness in a theory, without being either sufficiently educated in science or ana-

lytical in mind to discover the fallacy of an argument. Yet when they come to give to their theories a practical application, they may see the unreasonableness of them. Thus many who fancy they see truth in the theories of Christian Science will find it impossible to put those theories into practice in every-day life. Every intelligent person will see that it is no evidence of the truthfulness of a theory or system, because one can not see wherein the fallacy exists. A sleight-of-hand trick is not a real miracle, simply because others can not detect the method of the magician. So it is no evidence of the correctness of the theories of Christian Science, that they may appear plausible to unskilled minds. Nor is it any proof of the truthfulness of their theory that certain cures have been wrought in the name of such a system, when the same kind of cures have been produced, and can be produced, and are being produced, without these teachings or theories at all.

How shall we account, then, for the strange spell which Christian Science brings over many apparently intelligent people?

First. They fail to grasp the logical significance of its fundamental propositions. They do not distinguish between the power of mind over matter, or body, and the non-existence of that body; or, of the influence of mind and will *over* the organs and functions of the body, and the *denial of* those organs and functions in fact; or, they do not discern the difference between the superiority of mind *over* matter, and the non-existence *of matter*. So in theory they deny the existence of the body, while in their demonstrations of their theory they only recognize the superiority of mind over body. And, as we have shown, their so-called demonstrations of the non-existence of body prove the *reality* of the body.

Second. They do not understand the *rationale* of mental healing according to the true scientific facts, as it has been practiced for ages before Mrs. Eddy promulgated her "new revelation." But comparatively few people are instructed in mental therapeutics. The influence of mind over matter, as well as

of mind over mind, is but little understood by the masses of the people. Telepathic communication, or conveying thought mentally without oral speech, is a comparatively new science, and as yet but little understood. Yet it is a fact that has been demonstrated in numberless instances of mind-reading, etc. This mysterious power of communication has been utilized by tricksters, fortune-tellers, and so-called witches, ever since the witch of Endor called up Samuel from the grave to gratify the conscience-smitten Saul. Take notice that she saw and described an old man exactly answering the image that the guilty Saul had vividly in his mind at that time. The message also was just what Saul was expecting he would hear if he met the spirit of that illustrious and fearless old prophet. It unquestionably was simply a case of mind-reading, such as is very common at the present time, and is practiced by Spiritualists in their "bo-peep" games with departed spirits. It has often been demonstrated that one can make a Spiritualistic medium *see any kind of an*

image of a departed friend, or supposed or imaginary friend, that may be pictured in the mind, whether the person and image is real or imaginary, dead or alive. Mr. Hudson, in his "Law of Psychic Phenomena," tells us of several experiments he made with them, by holding pictures of imaginary persons in his mind, concentrating his thoughts upon them, till the medium singled him out in the audience, and had "a message from a departed friend;" and proceeded to describe the appearance of the spirit seen, its relation to the man, and all the particulars, just as he was holding the imaginary person in his thought at the time. Once he pictured a little sister that had died when a child. He simply pictured a case, and held the image steadily in his mind till he got their attention; and then they described the *spirit* of this little "angel sister," just as he had pictured her in his mind. He *never had any sister*, except that image that he held in his mind that day, till he photographed it on the medium's mind. Let the reader take notice how this same occult science is used

by all Christian Scientists in their treatment of disease. The patient usually shuts his eyes, and the operator talks to him *mentally*, telling him that there is nothing the matter with him, that his disease is "all mortal error," etc. Thus he is stimulated to the highest pitch of *will power* to demonstrate this new idea, and often actually brought under a state of hypnotism by this very process, which is in substance the same as that employed by hypnotists.

Third. Hypnotism, which has always been practiced to some extent in the so-called "black arts," has also been but little understood, and never, till recently, has assumed the dignity of a science. While but little is, even as yet, understood concerning it, enough has been demonstrated in late years on a scientific method to reduce it to a science: a method which Mrs. Eddy seems to know nothing about, and if she did, could not admit it to her system, because it has to appeal to the senses in its experiments, and that would spoil her whole theory that "the evidence of

the senses is not to be accepted." Of course, all her so-called demonstrations appeal to the senses, and she produces her *senses* to prove her cases of healing genuine. But, then, she either has not seen that fact, or else she has vainly hoped that others would not see it.

Now, it seems that she has not seen the part that telepathy and hypnotism play in her method of treatment, and she even denies that either has place in it. But that is simply one of her dogmas, and one which she has *never attempted to prove* in her book; she asserts it, that is all. But any one who will read Hudson's "Law of Psychic Phenomena," and then reflect for a moment on the methods of Christian Scientists, will see that both telepathy and hypnotism are undoubtedly agents employed in their practice. And, further, they will see very clearly that all that has been done by Christian Science can be done just as effectually without it.

This does not, however, necessarily imply that Christian Scientists are all base deceivers and impostors, or that they understand the

true philosophy of their cures, where cures are effected. It may help them to understand the philosophy of the failures and the lapses of those who had supposed they were cured, and gave their testimony to that effect. Having mistaken feeling for fact, and theory for belief, they have for a time, yielding to the force of a dominant idea, imagined they were well. But coming out of the hypnotic illusion, and back to a realization of the stubborn facts of life, they have returned to a state of objective consciousness, and found that sickness and disease are still terrible realities. Many of those whom we have known, have died soon after, or, like the man in Detroit recently, become despondent and committed suicide.

Fourth. The votaries of this science do not see that the fundamental principles of Mrs. Eddy's Christian Science make all science and scientific investigation an impossibility; for if "the evidences of the [five] senses is not to be accepted," then there is no *scientific investigation possible to man;* for if we are

to reject all that we see, hear, feel, taste, and smell, then there is absolutely no means of making an investigation of facts, either physical or mental. The very fact that Mrs. Eddy herself, in all her so-called demonstrations, appeals to her senses, and to other people's, in evidence of her cures, shows that she does not believe what she teaches in "Science and Health;" and, further, that she could not "demonstrate" in any other way than by using her senses as well as her reason. So her followers, simply looking at facts (and then they are using their senses), and not understanding the higher laws of mental science, have associated the facts observed with the theories taught; and so have attributed the cures to the theories and methods employed, instead of to the mysterious laws that may be set in operation by numerous methods, regardless of the theories assigned for producing the phenomena. In reality there is no necessary connection between the theory and the cure, any further than the theory serves to inspire faith and stimulate the will.

CHAPTER IX

Christian Science Is Infidelity

If the reader has followed us from chapter to chapter through this work, he has doubtless discovered that Christian Science, so called, is neither Christianity nor science in any true sense whatever. What we now propose to show is, that it is not only unchristian and unscientific, and antichristian and antiscientific, but it is also open *infidelity*. Now, I do not say that all Christian Scientists are infidel in belief; many people are in their hearts better than their creeds allow, when properly interpreted and understood. This no doubt is the case with many of the followers of Mrs. Eddy in her "Science and Health."

That many sincere and honest believers in Christianity are carried away with this terrible delusion, there is no reason to doubt.

That some of them still believe in, and trust in, the atonement of Christ for salvation, is also quite probable. But that they can do so and accept all that Mrs. Eddy teaches in "Science and Health" is an impossibility. As we have shown in a previous chapter, the doctrines taught in "Science and Health" destroy the whole foundations of the Christian system. If the reader will run again over the contents of Chapter IV of this book, he will see that Mrs. Eddy's teachings utterly repudiate every doctrine taught in the Bible concerning man's fallen condition and his redemption through the atonement of Christ.

A system that denies the existence of sin or the fall of man, and the need of salvation, can admit no possibility of salvation from sin. A system that denies the reality of suffering and death, and ridicules the idea of vicarious sacrificial atonement (one suffering in the place of another), can not present a Savior to the world; for if there is nothing to be saved from but error, and "that is nothing," then a salvation that saves from nothing is

also nothing. Hence it provides no scheme of salvation but an imaginary one.

As we have shown, Mrs. Eddy denies the personality of the human spirit, or the plurality of spirits at all; denies the fall of man or existence of sin; repudiates all that the Bible says concerning the reality of human life, all distinctions in human conduct, heaven, hell, the judgment, regeneration, forgiveness of sins; ridicules repentance and prayer; denies the reality of the death of Christ on the cross, and of any cross, wood, nails, or hammer, and of any body to be nailed to the cross; yet, in spite of all these antichristian teachings, calls her system by the sacred name of "Christian," in order the more successfully to beguile simple souls into her web of philosophy, in which she can devour them financially.

Every candid seeker after truth is asked to consider seriously these facts, and then ask whether Christian Science is really *Christian.* And if the reader will give us his thoughtful attention for a little while, we shall endeavor to show that this so-called

"Christian Science" is the rankest infidelity. Now mark: I do not say that it is exactly Atheism. Atheism admits the existence of no God whatever. But it is Deism, and that is the same kind of infidelity that Thomas Paine and other noted infidels taught and believed, or professed to believe.

CHRISTIAN SCIENCE IS INFIDEL.

First. In that it destroys the personality of God and reduces him to mere "Principle." Again and again Mrs. Eddy declares that God is Principle. Just what she means by "Principle," it would be difficult to determine from her book. Sometimes she says God is not a Person but a Principle. Then again she says, on page 10, "If the term personality, as applied to God, means infinite personality, then God is Personal Being." On page 461 she says, "God is Principle, incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." These terms, she says, "are synonymous; they refer to one God and

nothing else." Here, then, she makes personality or being, and abstract principle, one and the same thing. Love, truth, and life are merely abstract principles. *Being* is concrete. Life, truth, and love are not *being*, in themselves, but the qualities *of* being. Therefore, the qualities of being can not be the same thing as the being that possesses the qualities. So it is evident that Mrs. Eddy either is not sufficiently "metaphysical," or analytical, to distinguish between *being* and the *qualities of* being, or else she is an out-and-out Deist. That her system is purely Deism, and reduces God to incorporeal and impersonal or abstract principle, is evident, not only from the foregoing, but from the statement on page 225. Here she says: "God is Supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, *including man.*" God, therefore, is Principle, Life, *Man.* Therefore, God is the only Principle, Soul, or Substance in nature. God is all, and all is God. In

other words, God is nature, and nature is God. This is the teaching of Christian Science, and this is the teaching of Thomas Paine and other noted Deists, who are always called infidels.

Second. Christian Science, as taught by Mrs. Eddy, rejects the inspiration of the Scriptures, while she herself claims an inspiration which supersedes the Bible. I have previously shown that her teachings repudiate the whole doctrines of Scripture. Throughout most of her book she pretends to base her theories on the Holy Book; but toward the close, when she thinks she has her subjects far enough advanced (or far enough *bewildered*) to throw off the mask without producing too great a shock on their moral sensibilities, and thus producing a reaction, she comes out openly and repudiates the Scriptures as inspired of God. On page 518 she says: "In the Science of Genesis we read that, He saw everything which he had made, and behold, it was very good. The corporeal

senses declare otherwise, and the Scripture record of sin and death favor this conclusion, if we give the same heed to the *history of error* as to the records of truth." So we are to reject all the Scripture record of sin and death. That is, we are to regard all Bible history as mortal myth, nothing more. That which rejects the inspiration of the Scriptures and the truthfulness of their records, is rank infidelity.

Mrs. Eddy also rejects the whole Mosaic account of the creation of the world, as we have previously shown, and denies that there are any "trees, plants, or flowers," or any earth for them to grow on.

Third. Mrs. Eddy, in "Science and Health," ridicules the "Jehovah" God of the Bible, and makes him nothing but a local god, or deity, an idol, worshiped by the people of Israel (pp. 517, 518, etc.). She says, on page 27, that he (Jehovah) was "only a mighty hero or king." On page 34, he "was a tribal and man-projected god, liable to

wrath, repentance," etc. This language is not only infidel, but it is

BLASPHEMOUS IN THE EXTREME.

1. After telling us that God is Divine Principle, etc., she tells us, on page 183, that Christian Science and God are one. That is, if Christian Science is Truth, and God is Truth, and there is but one Principle, Truth, in the universe, then Christian Science is God, and God is Christian Science.

2. The Holy Ghost is Christian Science, and Christian Science is the Holy Ghost (p. 579). This is Mrs. Eddy's definition of "Holy Ghost."

3. Christian Science is also "The Comforter," which was the Holy Ghost, and which was promised by the Master, to come after he had ascended up on high (p. 167). Could anything be more blasphemous than such language as this? And especially is it blasphemous, and even sacrilegious, when we remember that Mrs. Eddy not only claims that Christian Science is the Holy Ghost,

but she has actually secured a copyright monopoly on that which she says is the Holy Ghost. Horrible teaching to call "Divine Science!"

4. Mrs. Eddy is again blasphemous in saying that "Christian Science is the Word of God;" that is, the Logos, or eternal Son of God (p. 497; also 28).

5. On page 35, she claims that Christian Science is Christ. Christ, she says, is Truth, and Christian Science also is Truth; therefore, Christian Science is Christ, according to this logic. She also says it is the second coming of Christ (pp. 43, 126).

6. Christian Science claims to stand in the place of the Almighty, and take away the sins of the world (p. 229). And on page 234 she tells us how this is done. She says: "To get rid of sin through [Christian] Science is to divest sin of *any supposed reality*," etc. This is the way she has "banished sin, sickness, and death from the world." All these claims are infidel and blasphemous. It does seem incredible that

any one, believing in Christianity at all, can accept such blasphemous utterances as Christianity. Surely God must be sending them "strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness."

But let us follow a little further these blasphemous and infidel teachings. On page 550 she represents Christian Science as the "Mighty Angel." On page 558 she calls it "the pillar of fire and cloud," or that which represented the presence of the Almighty God to ancient Israel. On page 506 she represents her insane and irrational philosophy as superior to the Scriptures, and as necessary to the interpretation and understanding of them. Yet the only interpretation she gives of the Scriptures is a practical repudiation of all that they contain, both in history and doctrine. On page 258 she again calls it "Divine Logic." Divine Logic with a vengeance, such insane ravings as these, which no living being can possibly

accept in practice, if he should in theory! On page 576 she tells us that Christian Science is the "Elias" that was to come; yet Christ did say "that Elias was come already" in his day. On page 579 she says it is "Hiddekel," which was an ancient river of Eden. On page 582 it is "miracle." On page 583 it is the "New Jerusalem," the heavenly city. On pages 329, 330, and 584, she informs us that Christian Science is "the resurrection." Again, on pages 586 and 587, she tells us that this insane fad is "Urim and Thummim." On page 20 it is Christ. Now let rational beings think for a moment what kind of a thing that must be, which is, at one and the same time, the Eternal God, the Holy Ghost, the Eternal Word or Logos, Eternal Truth, the Comforter, the Second Advent, the Mighty Angel, the pillar of fire, the key to the Scriptures, Divine logic, Elias, Hiddekel, the New Jerusalem, Urim and Thummim, and, last of all, "a miracle." Well, miracle indeed it would have to be, to be all these!

Now, it is true that she does not always use the term "Christian Science" in giving these definitions. But whether she uses this term, or the terms "Divine Science," or simply "Science," or even "Truth," it all means, and stands for, Christian Science; for she tells us, on page 20, that "the terms Divine Science, Spiritual Science, Science of Being, Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context; these terms stand for everything related to God as Principle."

From the above statement, taken verbatim from her book, the reader will see that I have not misinterpreted nor misrepresented her teachings in regard to Christian Science.

But Mrs. Eddy in her teachings and claims, is not only infidel and blasphemous, but

SHE IS ANTICHRIST.

As such, she answers all the predictions concerning Antichrist laid down in the inspired Book. She puts herself in the place

of God, not only in the prerogative of the Almighty to take away sins and work miracles, but she actually claims that she is God. She denies the reality of the death of Christ as well as his birth; for both alike she declares "errors of mortal belief." She ridicules the idea of vicarious suffering or atonement, and scorns the need of repentance and faith as the means of securing pardon, as I have shown in previous chapters of this book. She claims to have banished sin, sickness, and death from the world, and to work miracles equal to any that Christ wrought; or at least that she *is able to do* so. And yet the evidence that she *can* do these things, or that which she presents as evidence, is proof positive that her whole theory is false, and she herself a gigantic fraud.

I have put these things thus plainly, and from her own teachings, to show the reader that those who accept Christian Science as Mrs. Eddy has taught it must do so at the cost of sacrificing all faith in the great doc-

trines of the Bible concerning the atonement and salvation from sin, and the hope of eternal life in the world to come. Yea, it is to repudiate all guilt of sin and need of forgiveness or the atonement of Christ.

Do you say you have not so learned Christian Science? Then you have been deceived by her sophistry, or you have not carefully studied the book, "Science and Health," as published by Mrs. Eddy, and set forth in its true character in this work. How important the injunctions of the Savior, "Take heed how ye hear!" and "Take heed what ye hear!"

Let it be remembered that, if you accept only a part of what she has written as inspired truth, and reject part of it, you thereby ignore her claims to inspiration. And if you reject that fact, then there is no reason for placing any confidence in any other part of her system as Divine Truth. It may all alike be error. To lean on it is to lean on a broken reed that will pierce the hand in the end.

CHAPTER X

Mrs. Eddy's Sophisms

THE secret of the strange spell of Mrs. Eddy's book over many intelligent and apparently well-informed people has been a great perplexity to many minds. We have been asked frequently, How is it that people are carried away with such incoherent reasonings as are contained in "Science and Health?" That question I will endeavor to answer as fully as space will permit in this chapter.

Let us call attention once more to the fact that Mrs. Eddy *never reasons*, nor do any of her followers, in teaching the mysteries of Christian Science. This statement may seem startling to some at first announcement. But, from the very nature of the case, reasoning a point on any logical or scientific basis is an

impossibility in true Christian Science, for the very reason that it admits, or allows, of no ground for a scientific argument. Denying the evidence of the senses *in toto*, and claiming that the "five senses are five mortal beliefs," and that their testimony "is never to be accepted," there is no ground left for basing an argument on individual facts, as in the inductive method. One can not reason from particulars to generals, nor from generals to particulars, in dealing with Christian Science, either for or against. The moment an appeal is made to any fact as attested by the senses in support of a theory, that moment the foundation of Christian Science is assailed; and if your supposed fact is a *real* fact, Christian Science goes down with all rational beings. That system is based on the assumption that all the evidence of the senses is "a false sense of mortal mind," and that is "nothing." Consciousness is not reliable, inasmuch as when you are supposed to be conscious of pain or suffering from sickness or disease, it also is a false sense of mortal mind, which is nothing.

Ignoring both the evidence of the five senses and of consciousness, there is nothing left to reason from. So it is a reasonable and logical necessity, that Mrs. Eddy *never reasons in her book.* We challenge any Christian Scientist in the world to point to a single paragraph in Mrs. Eddy's "Science and Health" in which she presents a single argument in support of any position taken by her in that book; that is, an argument that can be regarded in the light of logic or psychological science. Every statement of doctrine, or what she calls Truth, is given simply as bare assertion—dogma, and nothing more. She declares that things are so and so in Divine Science, and that is the end of the whole matter. Any one who questions or reasons is not true to Christian Science; and if he demurs from her teachings in the least degree, he is cut off from fellowship with the (Christian Science) saints.

This very fact disarms every student of her system, and disqualifies him for any process of reasoning whatever. He must take

his choice, and stop reasoning with "false mortal mind," as it is called, or he can not be her disciple. Having decided to master the mystery, or mystifications, of the system, there is but one thing to do—that is, to shut his eyes and ears, and go ahead, and "advance in Divine Science."

Next he reads Mrs. Eddy's statements, and begins to accept without question. He must, if he is ever to practice it with any show of success. Then he is prepared for the acceptance of any kind of sophistry, which he takes down much as a man eats oysters—without chewing. We shall now examine a few of her sophisms, and show the deceptiveness of their character.

1. She assumes and insinuates that it is currently held that man is a "material being," and "that brains, bones, and other material elements" constitute man; whereas, no such idea is held by either educated or ignorant people. Either Mrs. Eddy knows that, or else she is grossly and shockingly ignorant. It has always been recognized, both by savage

and civilized people, that the body is not the *real* man, but a kind of tenement that the spirit of man occupies in his relations to a material world. It is not *body* that makes men differ from the apes and from each other, but the principle of life within. Mental science and the Bible both teach that the body itself does not constitute man. Mrs. Eddy continually insinuates that it is held, very erroneously (as if she had made some new "discovery") that man is material. But this is not so. Even the savage races have known better than that. But from this little sophistical dodge, she conveys the idea that because man is not matter *only*, he therefore is not material in any sense; that a material body is therefore "a mortal belief," and that man is *soul* only, and *body* is nothing.

2. She insinuates also that it has been commonly held by those who believe in the duality of man's nature, that "spirit is *sifted* through matter, or carried on a nerve" (p. 64), and that it is "exposed to ejection by the operation of matter." Either she is again

grossly ignorant of mental science, or else intentionally aims at deceiving her readers by a sophistical dodge. It is never so taught in science; but that the spirit operates, in a material body in this world, through intelligence and will; and that the nervous system, including the brain, is merely the instrument, or machinery, through which intelligence and will operate upon matter, and through matter. No rational being can deny the *reality* of a factory for turning out machinery or cloth. Even Mrs. Eddy recognized this reality when she advertised for "three tea-jackets" for herself, one of satin and two of silk texture, which she wished the faithful to present her with, though she had made, perhaps, millions out of them through her teachings. Yet neither she nor any one else will for a moment believe that the steam pent up in the boiler, and distributing its force to every part of the mill, is itself "sifted," or transmitted, through every part of the machinery. None but an idiot would fancy that. Yet every one understands that the *energy* generated by the steam, or

rather by the heat through the steam, is conveyed, through wheels and pulleys and shafts, to every part of the factory. Yet Mrs. Eddy insinuates, on page 64, that it has been held that spirit is "sifted" through the body, or carried on the nerves. Here she erects a man of straw, and then fights it; whereas, it is only held that spirit alone thinks, and that it is only the *mandates* of thought and will (not spirit itself) that are "carried on a nerve," as she intimates. Assuming the absurdity of the idea that "spirit is sifted through matter," which has never been held by educated people, she makes an easy step to her conclusion, that "no more sympathy exists between flesh and spirit than between Christ and Belial." Thus the uneducated or the careless reader may easily be caught in such a snare of sophistical reasoning.

3. Mrs. Eddy again draws on her imagination, or else attempts to play on other people's ignorance, when she says, page 64, "The fundamental error lies in the supposition that man is a material outgrowth, and that the

cognizance of good or evil, which he has through his bodily senses, constitutes his happiness or misery;" whereas, in mental science it has never been supposed that the cognizance of *moral* good and evil has come through the bodily senses. Either Mrs. Eddy knows this, or she is again grossly ignorant of mental science as it has been commonly taught. But certain it is that Mrs. Eddy, throughout her entire book (either ignorantly or intentionally) utterly ignores the distinction between *moral* and *physical* good and evil. Physical good and evil are indeed perceived through the consciousness of sensation. Moral good and evil are perceived, not through the senses, but through the moral sense and the reasoning faculties. But a moral sense Mrs. Eddy evidently has no use for, either in theory or practice. If she regarded her moral sense, she would hardly copyright, for her own financial gain, a revelation which God gave her to proclaim to this age. That she does not recognize it in her teachings is evident from the fact that she

ignores all distinctions between good and evil of every kind, and repeatedly declares that man is "incapable of sin" (or moral evil). Moral evil *is* sin. And if there is, and can be, no sin, then there is no moral sense, and what she says would be true, that all the senses are "mortal error." But Mrs. Eddy's confusion at this point tends to confuse her readers, who are not versed in mental science. And not being permitted to exercise their reason, they are obliged to accept her statement of the case without questioning.

4. Having caught the idea, vaguely, of the superiority of mind over matter, or the body, she has drawn the inference that mind, therefore, is the only existence, and matter or body are nothing (pp. 9, 10). Many Christian Science students are caught by this little sophism, and imagine that Christian Science teaches only that the mind is superior *to* matter, and can therefore overcome disease in the body. This is, of course, in some measure true, as has long been known. But that is exactly what *is not* Christian Science. Mrs. Eddy de-

nies the reality of matter, and therefore denies the existence of man's body *entirely;* and this in scores of instances. Yea, she even makes her treatment depend on the success of the operator in making the patient believe that he has no body to suffer.

Building her whole system of teaching and curing on the assertion that matter and body are nothing, and that "mind, supposed to exist beneath a skull-bone, is a myth" (p. 177), she then goes right on using her own mind beneath her own skull-bone, which she covers with a hat, sends the message out over her own nerves to control her supposed muscles, to push a material pen, to transmit to material paper her thoughts, just like all other mortals. And then, thinking that she has a material book, secures by copyright the absolute control of the material profits, which right she guards with the utmost care, and converts it into material dollars, which she fain would make her followers believe are only "mortal concepts" after all.

5. Next she assumes that it has been held

that, because sin and suffering are real, they are therefore "realities of being." This, of course, appears absurd, as every one recognizes intuitively that these things are not real *being*, and that there is no life in a pain or a decayed tooth, though it may make things quite *lively* sometimes. So it is easy to fall a victim to another error; namely, that if pain or sickness are not realities of *being*, they are not realities at all. But they overlook the fact that if there is pain at all, it is a reality to consciousness, whether the cause be real or imaginary. If pain and sickness are not realities *of* being, they are realities *to* being. This error or sophism of Mrs. Eddy's consists in not distinguishing between being itself and the *qualities* of being. Pain and sickness are not being, but being may have *real* pain or sickness. Holiness is not being, as Mrs. Eddy claims, but it is a quality or condition of being. Happiness is not being, but it is a condition of being. So sin, sickness, and death are not realities of being, but they are real *conditions* of being, and realities *to* being.

6. She assumes also that "God is not in man," because "the greater can not be in the lesser." This little piece of sophistry seems intended to create the idea that it has been held that God gets himself inside of a man; and because God is infinite—omnipresent—man is not big enough to hold him or contain him. And therefore she reaches the conclusion that God is not in man at all. The fact is, no such doctrine as she intimates is held. Here, as usual, she constructs a man of straw, and then shoots at it. God by his Spirit is said to dwell in his people; not bodily, but by his Spirit touching the springs of action, and ruling in the heart through love. By the power of love, the will and the affections are brought into obedience to him.

To assume that "the greater can not be in the lesser," is again either mere sophism or the height of ignorance. A watch is a small thing, but in the watch is seen the greatness of the maker—man. His mind or soul is not shut up inside the cases of the watch, but the potency of his thought is there, and thought

is an attribute of soul. Thus the soul of man is working through the wheels of the watch. A steam engine is not a living thing, nor is man in the engine. Yet the greatness of man is found in it. A locomotive is not as great as man, yet the greatness of man's mind is in the locomotive. Its complex mechanism is the expression of his thought. Its operation is the result of the direct action of his will. He kindles the fire, and fills the boiler, and pulls the lever, and who will say that the greater is not in the lesser? So God is not compassed by man, or inclosed in man, but what rational being will say that God is not in man? The complicated mechanism of man's nature is God's handiwork. Nor is that all: God through his Spirit dwells in the Christian heart by faith, "working in him, both to will and to do, of his good pleasure."

7. She assumes that because God is omnipresent, therefore nothing else but God can occupy space. But the Bible says, "In him we live and have our being." Jesus said to his disciples concerning the Holy Spirit, "He

dwelleth with you, and shall be *in* you." It is repeatedly declared that God dwelleth *in* the hearts of his people. (See 1 John iii, 24; iv, 12, 13, 15, 16; Rom. viii, 9; 1 Cor. iii, 16, etc.) But all these passages count for nothing with Christian Science, since Mrs. Eddy has said that the Holy Ghost, Jesus Christ, and God the Father are all one with Christian Science. Since God is all, there is no room for anything else to exist (pp. 234, 235). She assumes that two things can not occupy the same space at once.

Now it is evident that this is fallacious, because it is clear to all thinking beings that two or more things *can*, and *do*, occupy the same space at the same time. Air, light, ether, and electricity may all occupy the same space at once. Metal, heat, electricity, gravitation, and sound all appear to occupy the same space in the telephone wires. Of course, these facts will have no weight with Mrs. Eddy, since, according to her theory, "there is no physics," and all these things will be relegated by her to the realm of myth, or nothingness. So, as

we said in the beginning, Christian Scientists never reason, when they have accepted Mrs. Eddy as their guide.

8. Mrs. Eddy again, on page 235, tells us that "Divine love is infinite, therefore all that really exists is *Love*. Nothing else *is*." Here she confuses the attribute with the subject, separates the attribute *from* the subject, and deifies the attribute. She is ever making this confusion in her book. (See pages 461, 235, 473, 582, 578, etc.) On page 461 she tells us that "God is Divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, *Love*." And these terms, she says, are all *synonymous*. That is, Love and God are the same thing or Being. Now in rational thought love is an attribute of being, not the being itself. And immediately after telling us that Love and God are one and the same thing, in the very next paragraph she tells us that the attributes of God are *not* God. Now love, being an attribute of God, is not God; therefore *God* and *Love* are not synonymous terms. But assuming that they are, she says

on page 235, "Love is Infinite, and therefore nothing else really exists." But if love the attribute, and God the subject, are one and the same thing, it follows also that love the attribute, and *man* the subject, must also be one and the same thing. But even Mrs. Eddy would never accept love as synonymous with MAN, or she would have been contented with love without man. But she has shown her mortal fondness for man the subject, as distinct from love the attribute, in choosing so many husbands. She has told us, on page 225, that God is the only Life, Substance, and Soul in the universe, *including man;* and on page 461, that God and Love are synonymous terms. But evidently she did not believe that, or she would have been satisfied to take God, or Supreme Love, for the companion of her mortal mind. Evidently she did not believe that she and God are one, or she would not be seeking another's love. She certainly does believe that man is not God, and God is not man. It is also clear that she does not believe what she has written on page 235, that all that

exists is Divine Love, and nothing else *is*, or she would not indulge in the foolish error that a man also loves.

But to suppose that love, an attribute of being, is the being itself, is a serious error of an ignorant, if not an irrational, mind. No rational and intelligent being can think of love as existing apart from the being that loves. Love can not exist except as an attribute, or volition, of being; and yet is not the being itself.

Mrs. Eddy makes the same mistake with reference to Goodness, Holiness, and Truth. These are also the attributes, or qualities, of being. They are not being or substance, as she teaches in her book, but only exist as attributes of being. There is no moral goodness without a being to be good; no holiness without a being to be holy; and no love without an object to be loved. Wherever there is love, therefore, there must be a subject, an attribute, and an object. Mrs. Eddy teaches that God the subject, love the attribute, and man the object are all one, since "these are

synonymous terms," and God is the "only soul, spirit, or being in the universe, including man." But her apparent mania for husbands proves that she does not believe what she teaches in her "Science and Health."

9. One of the most serious and dangerous of Mrs. Eddy's sophistries is that with reference to sin. She asserts that "all that is, is of God's creating." God did not create sin, therefore sin can not exist. God being all there is in the universe, "there is no room for his opposite," sin (p. 234). Of course, she does not attempt to *prove* this. That would not do for an inspired prophetess. She declares it, and it is for mortals like us to accept it without questioning. She asserts, in numerous instances, that God can not make sin. Marvelous revelation that! Then by a piece of mental jugglery she jumps to the conclusion that, because God is "all in all"—that is, all there is in the universe, "including man" (p. 225)—and as there is no room for sin to exist, God could not make sin if there were room. Marvelous reasoning that, to be called

by the sacred names of Science and Christianity! But in the first place, what about her premises? Are they correct? Not at all. Her assumption that, as God is infinite, there is no room for anything else, is purely a dogmatic assertion, without any proof to sustain it. There *can be* no proof of it if true, since she repudiates the evidence of both the senses and the consciousness. On those grounds we could not accept any proof if it were offered. And on the same grounds we could not be sure of anything being evidence of it if we were to see it, since the "evidence of the senses is never to be believed, but reversed." Here is sufficient reason why Christian Scientists never reason with you on their doctrines. Nothing could be accepted in evidence, either for or against their theories. With all of them it is simply asertion, and *it is so because Mrs. Eddy says so.*

But about this little sophism: her deception lies chiefly in her not distinguishing between physical and moral evil, or sin, as we have pointed out before. While it is believed

that God does, for wise and benevolent reasons, sometimes send *physical* evils on the world, yet it is not held that God creates SIN. Such an idea would impeach his holiness. But to say that because God can not make sin, therefore sin can not exist, is to deny the moral agency of man or any other finite creature, if there were such. And that is exactly what Mrs. Eddy teaches in her book times without number. "Man is incapable of sin," and "God can not make man capable of sin." Then added to this is that other proposition that "there is no finite soul or spirit," and there is no being in the universe but God. Then, of course, there can be no sin.

But with characteristic ignorance of all mental and moral philosophy, or else with characteristic rejection of all scientific reasoning, she ignores all self-evident truths regarding moral qualities and their opposites. Every attribute and quality of being implies its opposite. A qualifying term would have no meaning if it did not imply its opposite. Holiness would mean nothing, if its opposite, *unholi-*

ness, or sin, were impossible. The very term holiness implies a distinction in moral qualities. The term hardness relates to its opposite, *softness*. Light stands related to its opposite, *darkness*. So if there are no distinctions between holiness and sin, then there is no virtue in conduct, and holiness is not holiness, but a *necessary* and unmeritorious condition. Where there is no choice, there is no merit. Where there is no merit, there is no goodness. Therefore Mrs. Eddy's teaching robs even God himself of all holiness and goodness, and makes man a nonentity. Still further, where there is no power to act, there is no choice. And neither God nor man having the power to sin, there is no glory or praise for *goodness* due to either. These are the awful conclusions to which "Science and Health" drives all rational, thinking beings.

10. And lastly, Mrs. Eddy plays another sophistical dodge on the subject of *prayer*. She could not make a success of her great financial scheme unless she could first dispose of the faith of her pupils in the doctrine of

repentance and prayer, as taught in the Bible. With consummate skill she plies her arts to undermine this old doctrine on which man's salvation depends; not by repudiating it entirely, but by so mystifying its nature and meaning as to practically destroy its hold on the human conscience, and at the same time to leave the impression that the doctrine is still retained in its true Scriptural sense. This little piece of mental jugglery is done with the usual dexterity which characterizes her entire method in "Science and Health."

It is highly important that all who value their eternal salvation should look well to the grounds on which they stand. Many good people, not understanding the real nature of Christian Science, suppose that faith in this system is faith in God and in prayer as a means of healing. This is a terrible, and I fear with some a fatal, mistake. Nothing is further from Mrs. Eddy's teaching than that. Those who hold this idea or teach it, are not true disciples of Mrs. Eddy; and hence not true Christian Scientists, though they may

suppose they are such. Christian Science, as taught by Mrs. Eddy, recognizes no such thing as the necessity of prayer, repentance, and faith, as taught in the Bible. Let every honest soul, desiring to "make his calling and election sure," take notice of this fact. Mrs. Eddy herself declares, on page 33, that neither atheism nor agnosticism, nor *profanity*, need interfere with Christian Science healing. From this the reader will notice that Christian Science healing is not in any sense the same as faith healing in answer to prayer. Yea, more, Mrs. Eddy even goes so far as to ridicule the idea of the necessity of prayer to the forgiveness of sins; or that there is forgiveness of sins in answer to prayer (pp. 311, 312, 330, etc.). But does Mrs. Eddy deny prayer *in toto?* Not at all; that would be too great a shock to the religious instincts of the soul to work well. She must admit the need of prayer in a sense, or her system would not take. Man always has been a praying being. She must not repudiate that fact entirely; but to make her scheme a success, must convert

the idea of prayer into such a form as will appeal to the selfish and willful side of human nature; that is, so that people can fancy they are meeting the requirements of the law of God, and yet do so without the disagreeable and humiliating feature of repentance and confession and godly sorrow for sin, which must be manifested if the old Bible teaching is correct concerning the reality of sin and its terrible nature and consequences.

How, then, does Mrs. Eddy accomplish this? Having, by a little sophism, deluded her readers into the idea that *sin*, because it "is not of God's creation," therefore can not have any existence, she has prepared them for the last and fatal step—the rejection of the idea of the need of genuine repentance and sorrow for sin, which final delusion is accomplished by one more artful, but usually sophistical, dodge. First, she assumes that it has been held in the "old theology" that we are saved from sin (forgiven) while we still continue *in* sin. (See chapter on Prayer.) True, she does not say this outright, but she

implies it when she fights the idea that there is forgiveness for sin while sin is persisted in, since no such doctrine has generally been taught. Having assumed such a premise without any foundation in fact, she sets to work to destroy this man of straw by ridiculing the idea which she herself has conjured up. And truly enough, such an idea would be ridiculous. But the fact is, no such doctrine has been held by Christians in general.

Having prepared the way by this kind of sophistry, she begins to enforce the false theory which she has been keeping under cover, that *prayer is desire*, or, rather, that "desire is prayer." True, she has announced this already; but its significance has not been fully realized till her whole theory of prayer has been unfolded. Then we can see the fallacy, or falsity, of the whole system.

Let us then consider the phrase, "Desire is prayer," found on pages 307 and following. The phrase looks very plausible, possibly, to the unwary soul, who may say, "Yes, prayer is desire," but whose astuteness is not suffi-

cient to discern that, while prayer is desire, *desire is not always, nor necessarily, prayer,* as Mrs. Eddy affirms. Is it prayer? Wait a moment. A little reflection will convince us that that statement needs qualifying. Is desire *alone* prayer? Hardly in a true sense. If it were, then any godless sinner in the world would be a praying man or woman. Are we ready for that? Can we believe that the drunken, licentious, or blaspheming wretch who hates God and all that is good is really a man of prayer, because he *desires* all good things for himself? Such a thought is shocking to our moral sense. Wherein, then, lies the fallacy of Mrs. Eddy's proposition and premise, that "desire is prayer?" It is in this, that desire is not necessarily or in itself prayer. It is not true in a worldly sense. Many a man *desires,* and then steals to get what he desires. Even Mrs. Eddy recognized this when she prosecuted a certain man for *desiring* "to appropriate" certain things to his own use which he found in her book, and which she claimed she had a copyright on, and secured "dam-

ages" because he did not secure her permission to use them. He evidently *desired* to use them, but he did not ask (pray) for permission, and used them without that permission. Mrs. Eddy doubtless "demonstrated" to his satisfaction, if not to her own, that there is a difference between *desire* and *prayer* after all. Even the "Holy Mother," as she is called by her flock, would not admit in this case that the man *prayed*, though he did *desire* to use some of her writings.

To be brief, then, we will say that Mrs. Eddy's phrase, "desire is prayer," needs qualifying. It is prayer *only* when it is expressed in harmony with the laws of being and of correct action. In other words, desire is prayer only when it is accompanied by a sincere and genuine sense of need, and a realization of dependence on another. People are not supposed to pray for that which they already have or own, nor for that which they *may* have, acquire, or appropriate by their own effort. They pray for that which they have not, and which it is in the power of another to bestow.

Prayer implies not only the desire for that which we are conscious we do *not* possess, but which we may reasonably expect to get by the consistent asking for it. Mrs. Eddy's idea that "desire (alone) is prayer," is in harmony with her theory that sin is nothing but error, that forgiveness of sin implies only the *denial* of sin, and that man himself is a reflection of God, is coexistent and eternal with him, and man himself is forever "perfect and unfallen." It is not, and never can be, in harmony with God's Word and his revealed plan of saving men.

Thus it is that this arch-deceiver of God's people leads them on step by step till the last vestige of faith in the old truths of God's Word is destroyed; the old doctrines of sin and salvation through the atonement of Christ are cast aside as "mortal error;" the human-divine Christ is rejected as a myth; the Holy Ghost, the Comforter, is transformed into Christian Science by the vagaries of this modern Antichrist, who for the gains that it brings her will traffic in the souls of her fellow-men

till there is nothing left for the soul to cling to but the hollow mockeries of this damning system. No Babylonish harlot was ever depicted in apocalyptic visions more clearly, in all her abominations, than this Antichrist of the nineteenth century. She bewitches with her sorceries till her victim falls into that awful stupor in which Samson was shorn of his locks, and robbed of his strength, and rendered the hopeless slave of a tyrannical power. How many are falling to sleep in the lap of this enchanting Delilah, whose sophistries have put out their eyes, and left them to grope in ceaseless and ever-deepening darkness, to do the drudge-work of slaves, to grind at the mills that turn out the dollars for this modern Philistine queen, that she may build her palatial residences, to add to the splendor of her earthly, and yet hellish, triumphs! Reader, if you are beginning to feel the strange spell of this enchantress creeping over your nerves, in God's name, WAKE UP! WAKE UP!! WAKE UP!!!

CHAPTER XI

Summary and Conclusion

THE author began the writing of this book with the idea that the author of "Science and Health" was the honest victim of a terrible delusion. But as he has proceeded with the investigation, the conviction has forced itself upon him that Christian Science, as set forth in "Science and Health," is a vast, deep-laid, and far-reaching financial scheme, equaled only by that of Joseph Smith and Mohammed. Whatever Mrs. Eddy has done, she has succeeded in palming off on a large class of the credulous public a pretended revelation, so cunningly arranged as to bring both the reason and the conscience of unthinking people into the hand and under the control of the founder of this system. As we have

gathered together the wheels of the vast system, and put them into position where they fit one into the other, the conviction has forced itself upon us that every wheel in the machine has been carefully carved out to fit every other part, and all to serve a great financial scheme in the interests of the author and founder of Christian Science.

We now ask the reader's attention to a few facts concerning Mrs. Eddy's fortifications of her system, and at the same time of her vast financial scheme.

First. She utilizes the failures in medical treatment to effect cures as a means of shaking the confidence of her patients in the efficacy of medicine entirely. Of course she says nothing of the hundreds or thousands of failures of her system to produce cures, though she claims absolute power over disease and the supposed human body for that system. If a failure to cure by medicine proves the inability of medicine to cure any disease, then the failure of Christian Science to cure every ailment of the human

body proves the inability of that system to cure any disease whatever.

Second. She tries carefully to connect mental therapeutics with her system of philosophy, and thus make it appear to the untrained mind that the mental cures (which have long been practiced) are due to her system, which she claims is entirely new. Her system of cure is new only in method, and not in principle.

Third. She utilizes the credulity of mankind, especially of the chronic sufferers of ailments that are chiefly of mental origin. These ailments, yielding readily to mental treatment and will-power, give a strong show of credence to her theories. Being unable to account for the apparently miraculous cure, which in reality is perfectly natural, they imagine there must be something supernatural about the treatment.

Fourth. She then backs up her philosophy by a claim to inspiration from God, and appeals to her cures as evidence of her claims. The patient, not knowing that

these cures have been practiced for ages by various methods, but with the same underlying principles, naturally gives credence to her pretensions. He is then in a position to become instructed in the mysteries of her "science," thinking that to be the true explanation of her art.

Fifth. She next fortifies herself against any appeal to the Scriptures by professing to accept them, and yet, by a system of mystification, she takes out every vital doctrine and fact contained in the Holy Book, leaving only a faint shadow, which the pupil takes for the Word of God; whereas she has denied everything in that Book from beginning to end, as we have shown before.

Sixth. She draws a chasm between her votaries and the Churches so wide that it is like the impassable gulf between Dives and Lazarus. She denounces and ridicules the idea of creeds, thereby pulling a veil of sophistry over the eyes of her votaries, who do not appear to see the lengthy creed which she has formulated in her chapter on "Recapitulation."

Seventh. She fortifies her scheme against any appeal to reason by demanding absolute renunciation of all the testimony of the senses, and even of the consciousness itself; so that all reason is choked off at its birth. No system on the face of the earth has so completely fettered the human mind and reason, and rendered it so completely passive, as this system of Christian Science. The subject must neither think, reason, doubt, nor inquire into any supposed sensation, or phenomena of nature, or experience, but simply declare all to be a false belief of mortal mind. Was ever slavery more abject or hopeless than that?

Eighth. She employs high-sounding and unintelligible terms to express her theories, which have a bewildering and bewitching effect upon the public mind.

Ninth. She uses the Balaamite and Demasite bait in arranging her hook—"There's money in it"—even if there is no such thing as metal or money in the *system* of Christian Science.

Lastly. She provides a hole of exit for convenience whenever she gets cornered. *Base material sense can not comprehend the higher laws of spirit.* Into this hole she drops like a prairie dog, whenever there is the first appearance of danger. Here she is safe from all attacks.

Then, having mesmerized her pupil into the belief that there is no matter, no money, and nothing material, she winds herself around her victims, like an anaconda, in a series of coils (courses of study), till she extorts from them anywhere from $300 to $800 of *genuine gold or silver*, and lets them go. Neither Mohammed nor Joseph Smith ever equaled her in the shrewdness *of their* schemes or the vastness of their swindle on the credulity of mankind.

Let the reader reflect a little more on

THE PRETENSIONS OF THIS WOMAN,

Mrs. Eddy, and then compare her pretensions and claims with her conduct, and see what conclusions can be drawn from her.

First. She claims to have discovered a new method of treating disease, or rather supposed disease (for "there is neither sin, sickness, nor death" in the world), whereas the same kinds of cures have been performed by various methods for ages, and without her philosophical theories regarding matter at all. Then she claims that this new system of philosophy was given to her by Divine Revelation directly from heaven. Then after getting this Divine Revelation as the only true idea of God, and "not from any human source," she tells us in her Preface to her book, that she spent two years in the revision of her system of "Science and Health" before she would give it to the world. Revising and changing and fitting up a Divine Revelation! Think of it! Then, having completed the revision of this revelation which God gave her (she says), she went and secured a copyright on that revelation, before she would let a copy of it go out to the world. Yes, she claims a copyright on *a Divine Revelation*, which, she *says*, she

was commissioned "to proclaim to this age!" Think of that! Then, having secured the legal monopoly to this new revelation, she charges nearly three times the commercial value of the book containing this revelation, and then she charges from $300 to $800 further to instruct her converts who are hungering for this knowledge, which, she says, God sent her to proclaim to the world, and which God, of course, gave her "without money and without price." Think of that! Then, after paying these exorbitant prices for the privilege of reading and hearing this new revelation, her pupils get, as the reward of their labors and their dollars, as the great secret of her system of philosophy and healing, the valuable information that *there is no matter*, and consequently no such thing as a book, or a dollar, or silver, or gold; and that when they (poor fools!) think they have bought a book, and are reading a book, they are simply giving credit to their false senses; and close up the sublime farce by reading that they must not accept the

evidence of the senses at all; and therefore they have only fancied that they had any money to pay, or that they have bought any book, or that there are any letters to read in a book, for that which they fancy they *see* through their senses is all belief of mortal error!

This is Christian Science! How shall we account for any rational creature being carried away and blinded by such self-contradictory and self-destructive nonsense as that, except on the ground of hypnotic delusion? Think of intelligent people buying one hundred and forty-five or fifty editions of a book at $2.50 or $3 a copy, and eagerly devouring its contents, and then seeking to practice what they find therein, when, if the contents of the book are true, there is no book in the world, and all they fancied they *saw* in the book is a delusion of false sense! This certainly is the case if the statement in the book is true, that the evidence of the senses must "never be accepted," for sight is one of the senses.

Think of what these one hundred and forty-four editions (mine is one of this edition) would yield in dollars, if there were any dollars, and selling at even $2.50 each! Think of the enormous sum that would accrue from the great number of pupils who are paying hundreds of dollars each for the several series of lectures which the author gives to instruct them that there are neither books nor dollars! Think how rich this new prophetess would be if these dollars were *only real*, and not a delusive dream of mortal sense, as her system teaches! Think, what in the world she is going to all this trouble for to gather these glittering dollars, if, as she claims to believe, they are all a dream of mortal error! Surely, she must like to indulge in pleasant dreams!

Well might the old prophet exclaim to the people of this generation, "Why do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul

delight itself in fatness." But O! what leanness there must be to a soul that has been feeding on such vain philosophies as those contained in Mrs. Eddy's "Science and Health!"

Let us take one more glimpse of this awful delusion before leaving it with the reader for his final decision.

If Mrs. Eddy believes, as she declares, that "the testimony of the senses is never to be accepted," but that, rather, "their evidence is to be reversed," and "their testimony is false" (see p. 653, Index, "Senses"), then she must know that the testimony of *her* sense of sight was false, when she fancied she was writing a book on "Science and Health," and setting forth the principles of her system. And, as the testimony of the senses "is to be reversed," the conclusion is, that she did not write a book; and what we read therein is not to be accepted, but "to be reversed;" and, consequently, the contrary of what she states is the truth. This is the only conclusion deducible from her premises, that

"the testimony of the senses is *never* to be accepted," but is "to be reversed."

Again, knowing, as she says she does know, that the testimony of the senses is false, and that there is no matter, and therefore no books, dollars, nor copyrights, and all these beliefs of such things are "mortal errors," she goes right on perpetuating these errors and encouraging them in her credulous readers, by encouraging them in the idea that books and dollars are real things, and that they should accept the testimony of their senses when they are reading *her book*, though they are not to accept the evidence concerning anything else that they fancy they see, hear, touch, taste, or smell. If she meant that they should make an exception to the rule of her book, when they are reading that book, and reject the testimony of their senses in everything else *except* in the study and practice of her system, then why did she not say so in her book? But, alas! we look in vain for any such instructions. We must conclude, therefore, that either Mrs. Eddy was so dull that

she could not see this logical and necessary application of her fundamental propositions, or else she fancied her readers would be so stupid that they would not see it, which would be no high compliment to their intelligence, to say the least.

If Mrs. Eddy did believe that matter, dollars, and copyrights are all mortal errors of "false sense," then why did she indulge in the still further false notion of mortal mind, that another "false concept" of a copyright would protect her in her visionary scheme of getting imaginary dollars out of her imaginary book? If she did not believe her propositions concerning matter, and does believe in the reality of material dollars, then she has perpetrated a gigantic fraud and swindle upon the gullible part of the public. Which horn of the dilemma will she choose in this case?

She declares "the testimony of the senses is *never* to be accepted," yet she claims, on the testimony of her *own* senses, that she has really written a book on "Science and Health," and has really secured a copyright

on such a book, and is so fully convinced that this is a *real* book, covered by a real copyright, that she prosecuted one of her competitors in the civil courts for infringing on her copyright of a book by stealing something that she claims was actually written there, and even secured pecuniary damages for such infringement. Yet the whole argument contained in her book is to the effect, and for the purpose of making her readers believe, that there is no matter, and "the testimony of their senses is never to be accepted" regarding the reality of material things. We are to understand that she means "the testimony of *their* senses," and not hers. Certainly, if this declaration concerning the testimony of the senses is true, then those who *read* her books, or *hear* her lectures, are to believe that they neither have received any book for their money, nor do they handle or read any book, nor do they really *hear* any lectures; for if they really think they do see, feel, or hear anything whatever, they are not to "accept the testimony of their senses," but to "reverse that testimony."

Therefore, if Mrs. Eddy's teachings are true, her whole pretensions are a gigantic fraud; and if her whole financial scheme, concerning book, copyright, and lectures are realities, and there are material dollars, then the teachings of her book are false to the core; and if Mrs. Eddy is not an idiot, she knows this as well as we. No sane person can believe that he has actually purchased a book, or is reading one, or has heard a lecture, without accepting the testimony of his senses in every case; and to accept such testimony is to accept the reality of physical sense and material things, and reject Christian Science.

On the other hand, if Mrs. Eddy really believes she *has* written a book, and copyrighted it, and is getting money for it, then she demonstrates that she does *not believe the doctrines she has taught in her book.* If she does believe the doctrines taught in her book, and believes, as she has taught us to believe, that the ideas concerning books, copyrights, and dollars are all mortal errors, then why not come out and "demonstrate" that she does

believe it, by giving her book and lectures free, instead of going through the form of indorsing "a mortal error" by taking imaginary money for her imaginary books?

To the intelligent, candid, rational mind, there is, and can be, from the foregoing facts and considerations, but one conclusion; viz., that Mrs. Eddy demonstrates, by her copyrights and charges, that she does not believe what she has written and taught in her "Science and Health" concerning the non-reality of material things. The way she has of eating, drinking, and clothing herself, demonstrates that she does not believe what she has written concerning the non-existence of a material body. The way she has married different men as husbands, demonstrates that she does not believe what she has written concerning the unreality of sex distinctions, and the sexual relations. The burial of her husbands and friends demonstrates that she does not believe and practice what she has taught concerning the unreality of death and the grave. The temple she has built proves that